

# The GOSPEL KEY and Chaine.

The First part thereof: the Second part shall  
God willing go forth in written hand.

Being

thousand years in Rev. 20. 2. or the time in Rev. 14. I take it to mean one and the same time; And times parts of the thousand, even two hundred years, and the half time sixty years: Because 60 is half an hundred in the account of some things: and also because 1260 years do make one and the same number with 1260. dayes: which dayes are upon that ground as welas this that

followes interpreted to mean 1260

years. 2 This is the ground

whereby further to enforce

that argument,

man secks (sith John writeth the things which are hereafter, Rev. 1. 19.) to overthrow the understanding years for dayes, he contrarieth in the chiefeſt of all, the closing and sealing of the words of the Thunders uttered in Rev. 10. 4. 3. Those texts are betick even as this that followes is, which is not of interpretation, *Theu ſhalt bear the iniquity of the Judah. I have ſaith God appointed thee each day for* in the Hebrew a day for a year a day for a year. 4. 5. 6. And many more Miftieries: the miftery of the mifles Pit in Re. 17. and Re. 20. 1. 2. to that thousand yeareſſe and ye it fulfilled in Purgatory: and the end of the thousand and the Devil loosed: print. Anno Dom. 1672.

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The Reprophesie of the little Book:  
To the whole Christian Church through-  
out the earth, *Revelation 10, 11.*

WE read of a self exalting man of sin, who exalts <sup>†</sup> *Thes.*  
himselfe above all that is called God, or that is 2, 3, 4.  
shiped. Kings are called Gods: If he called them  
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and needy: to rid them out of the hand of the  
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of course. verse 5th. Propositions out of those  
scriptures are these.

That if we consider the Popedom exalting it  
for the reign of the Woman the great City, over <sup>†Re. 17,</sup>  
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who \*preacheth the everlasting Gospel,) deny'd. \*Re. 14,  
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the word, Write, sith it must be by writting, is in  
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## The Repropheſie of the little Book:

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: Thes.

13, 40

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Re. 17,

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by the third Angel of chapter 14th. it is seen into.  
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# The Repropheſie of the little Book:

## To the whole Christian Church through- out the earth, *Revelation 10, 11.*

WE read of a self exalting man of sin, who exalts <sup>†</sup>*Thes.* himself above all that is called God, or that is <sup>2, 3, 4.</sup> worshiped. Kings are called Gods: If he called them unto whom the word of God came &c. \**I have* <sup>\*Psal. 82</sup> ye are Gods, and all of you are children of the most <sup>2.</sup> he had in verse 4th. exhorted them to deliver the and needy: to rid them out of the hand of the ad: a seasonable exhortation for this time. They w<sup>t</sup> neither will they understand, they walk on in eccl<sup>s</sup>, all the foundations of the earth are moved or of course. verse 5th. Propositions out of those oures are these.

1st, That if we consider the Popedom exalting it for the reign of the Woman the great City, over <sup>†Re. 17,</sup> the Pope is head, (as Christ is Head over the tch or good woman the \*holy Citie, which comes <sup>\*Re. 11, 2</sup> from God out of heaven,) that other City reigns over the Kings of the earth: we then freely grant Scriptures occurre each to other: For no difference are between this Reign, and the exalting himselfe Gods even Kings. This,

Kings outwardly at least having since *Luther* (that who \*p̄eacheth the everlasting Gospel,) deny'd. \**Re. 14,* that denial to be the reason, why the light of 6. Candlesticks or <sup>†</sup>Churches, is now further light. <sup>†Re. 1, 20</sup> two of these Islands which belong to these the by the third Angel of chapter 14th. it is seen into. the word, Write, sith it must be by writting, is in verſe

†Re. 14,

6, 8, 9. verse 13th. brought in to make up, with the second Angel a cryer against Babilon,) the reprophesie of the little Book. And the word Write, was in spirit to me who have stood on Sea and earth by reason of a little Boat, as that Angel in Rev. 10. 2. 5. stood with the little book that prophesies again.

\*1 Sam.

10.

†Re. 11,

3, 4.

\*chap. 4.

2. Note, that God honour'd Kings with his own name in referrance to his word, or for his word sake come up to them, even to the first King over his people King Saul: The word of the Lord by Samuel the Prophet who anointed King Saul with Oyl, confirmed him and perswaded him of the spirit of Prophesie by three signes or predictions given him by Samuel. The two Olive trees, (to the two Candlesticks, at the end of the two book witnesses prophesying 1260. dayes of years) are well called in referrance to that first anointing with oyl, two anointed ones by †Zachariah the Prophet, or sons of oyl two. God

did more for Saul, he gave him a changed heart, yet Scripture sheweth that that heart being not followed by Saul with holy desires, and with the A&S of humility, patience, selfe denial and faith, the other guist of the change of heart to Prophesie failed, and stood him in the evil day in no stead, and Saul dyed after he sought to the Witch of Endor a Reprobate. Why dayes 1260 in these Texts, are interpreted years 1260 by me see Gen. 29. 20.

27. Ezek. 4. 5. 6. dayes mean years because, these are found to the mistery of Prophesie, and to the mistery of the

†Re. 11, iniquity, Re. 11, Re. 12, 6, 14, Re. 13, 5 Re. 11. 2. by these we find the 3.

3, 4. last ye see 42 months to the trampling Court, & 42 months in Re. 12, 6.

to the devouring Mouth, even the same time as the Prophetic and the flight of the good Woman is: she is the mother of many children, even the same with the trodden

2. City verse 2. The †Court the Woman upon the \*Beast of the Pit, and the reigning City that hath the Beast with

7. 8. two horns for her head, and the false prophet of Re.

†Re. 13. 20. we all, one enemy to the flying Woman, or v

28. Citizens of the trodden City

This enemy is the false Prophet, ( that selfe exalting  
 man of sin linked to the Beast,) a worker of miracles Re. 19  
 and of such wonders as come from a power of witchcraft,  
 12, 13, 13, 14. this false Prophet, (sith in some things he  
 should be like (outwardly holding the name of Christ)  
 Christ: for he teacheth to bear the crosse of Christ:  
 but not so much to the heart adiected to sin to crosse it, but  
 reform or picture of a Crosse this is most good upon by  
 spists: outward signes they highly exalt, knowledge  
 inward obedience, They and the Devil both tremble  
 I say for that reason, as also because he should pro-  
 fesse both Kingly and Priestly government, †this false Pro-  
 phet hath two horns like a Lamb. Christ being called  
 the Lamb of God that taketh away the sins of the world  
 with 7 horns and 7 eyes. For he the horn of salvation  
 and Carpenters Son hath brought these things from the  
 horns and 4 Carpenters. I dreamed I saw a man with  
 eyes in his face, and he passing by me had eyes \*Novem.  
 by about his head. This spiritually proveth this pre- 5. 1670  
 eye sight from this the 4 horns to the opened <sup>+ 18.20</sup>  
 chink. Behold,

The man whose name is the Branch, and he shall grow  
 out of this place, and he shall build the Temple of the †Zachae.  
 land, and he shall bear the glory. After that Christ was 6, 12.  
 presented in the Temple Mary returned with him to Naz-  
 a'ret. Christ came of David the son of Jesse, & therefore  
 every was this Rod, and Branch or Flower, is shewed Luke  
 the 3. so it was before expressly spoken, in Isai: 11. Net- \*Luke 2.  
 er in the Talmud is Messias: of this word Netser the 39.  
 proph Town Nazara or Nazaret took the name. At Nazaret  
 Mary conceived Christ, Luke 2, 7. These and many  
 more texts shew, That Jesus a Branch of Jesse made  
 \*Be his most constant abode in Nazaret the Town of  
 branches, and thereupon was called a Nazare Mat. †View  
 Res 16.7. Mar. 1, 24. Mat. 2, 23, Acts 22, 8: namely be- page 176  
 cause

\*cause he was of Nazaret, Mat. 21, 11. Therein is briefly couched the reason of these things from the 4 horns and the Doctrine of the little book opened from \*the Sea, Horns being a Town upon the twing of the earth ; and the Doctrine of the white horse from the white horse head. Will his enemy set forth the crosse of Christ by a crosse stick and by crossed armes: in this his bright coming against him he sets forth things much by phantie, To the end they might see themselves insnared in a work of their own hands. So our Lords word like himselfe is known by the place, the Book by the place: and our Lords enemy is known by the said City a City of 7 hills or heads, Re. 17. 9. even her place.

Another mark to know the man of sin by is this, he stealeth worship from Christ, sith his Subjects have him in honour for the forgivenesse of sins. This thief comes not but to kill and to destroy John 10th; the †Angel of the bottomlesse pit he is who hath his name a Destroyer, from that Evangelist it should seem: and in verse 1. He is signified by a \*Starre fallen to the earth: the 7 Starres were Angels of the 7 Churches: these Starres were men for they were written unto: men are lights and foundations, The Foundations of of the earth are moved saith the margin tverse 5th.

The third proposition is, That the word of the Lord ¶Psa. 82. once come to a King or Kings an help against darknesse and ignorance ought to be a foundation unmovable.

The Prophets where they prophesie of comfort to the Church of God, referrre us much to David who is called a man after God own heart: and Christ himselfe is prophesied off under the name of David and under the name of a shepherd, Ezekiel 34, 23, 24... They were both born (though at a great distance of time) in one Town even Bethlehem. 4. Note thence, God hath made some

\*Re. 10.  
†Isaiah  
24, 16.  
14, 15.

\*Psa. 9, 6

†Re. 9,  
11.  
\*Re. 1,  
20.

Kings as towers of defence to the Saints.

*Constantius Chlorus*, and his Son *Constantine the great* and first baptized **Christian Emperor**, received the word of Christ **A. Dom. 300** and in **306**. *Pridiox* sets this distance of time,

To the Fathers **A. Dom. 336** thence to **A. C. 499**. yea and unto the year of Christ **595**: they had the word of God very great respect allowedly from the 38 years of *Constantine*, fulfilling *Ifai, 60. 2. 3*, the Gentiles shall come by thy light and Kings to the brightness of thy rising: & tell those Fathers and Bishops into great errors, To fulfilling that word, *vizt.*

An Angel came down from heaven having a key and chain. I name the year **336** for their beginianing to <sup>f Re. 20.</sup> come down: but I name for the Popes their beginning to <sup>2.</sup> *Satan*, and the Fathers to have finished the seal him in the bottomlesse pit **A. Dom. 595** and also to the Popes for a beginning to them **666**, because by **595** <sup>595</sup> *Papa*sie had not fully agreed where to place Purgatory; which mad and sad opinion is the fulfilling of the or bottomlesse Pit, sith they agreed to place purgatory in earth; And **666** the fittest year by the text that ar the number \*of the Beast; I say that year **666** is the <sup>\*Re. 13.</sup> last year whereunto to place the thousand years of <sup>x 8.</sup> bondage: and sith **1000** year is with the Lord as one day, take away this long day again, and say the mark the Beast or his number and Satans liberty are both destroyed at *Londons flame*; Ergo, now the thousand years ended the proofe of Purgatory or the Pit being seen into **1666**, God hath brought about this discovery, ame argument that could not be so bright, from the begin both of the account for the Fathers, or by the year of our **1336**, that is not by **1000** put to **336**, because some **1330** years wanting for the time of the Pit or Pur King durance, seeing, that fiction of Purgatory was

*Page 220* not plainly until 593 saith *Morlin* against *Arnaux* the Jesuit: no not untill 666 say I: at last (saith he) purgatory was put under the ground and placed near to hell.

*Page 215*

But, if ye observe these things, and more in him, vizi,  
 'chrysostome saith in his 39 Homilee, although the soul  
 'remain and be imortal, as in truth it is, it shall not  
 'without the body receive those unspeakable bles-  
 'sings, nor suffer any punishment, all the punishment  
 'which the souls suffer being separated from their bo-  
 'dies (according to St. *Ambrose*, in his 10th. chap. of  
 'the Book of the benefit of death,) is that they are in  
 'great fear and disquietnesse attending the punishment  
 'which is prepared for them at the latter day. Stayng  
 'for the latter day many of the Fathers place the soule  
 'both of the good and bad in holes or dens under the  
 'earth, or in certain secret places which they call re-  
 'ceptacles. *Tertullian* in his 55 chap. of the book of  
 'the soul saith, We hold for certain, that all the soules  
 'are set apart in hell untill the day of the Lord.  
*Irenaeus* saith the like in his 5th. book grounding upon  
 'this, that Jesus was in hell until his resurrection,  
 'whose example (saith he) all the faithful must fol- Note  
 'low, for (saith he) the Disciple is not above his Master,  
 'ster. *Origen* saith, I am of Opinion, that all the  
 'Saints going out of this world stay in a place of the  
 'earth which the Scripture calleth paradise or in some of J  
 'place &c. And from thence he makes the soules sit  
 'ascend up by degrees higher and higher. *Lactantius*: bu  
 'saith in his 7th. book, chap. 21. All mens soules are  
 'kept in a common prison, until &c. St. *Hillery* upon the  
 '38 Psalm saith, their souls descend down into hell of th  
 'after their bodies are buried. *Victorinus* Mar  
 'on Re. 6. esteemeth that the souls of the Saints  
 'under the earth. *Novatianus* in his first chap. of  
 'book of the Trinity, saith, The things that are un-

*Page 25*

the earth are not without power disposed by order: for  
is the place where the souls of the wicked and faithful  
carried &c. St. Austin is very uncertain in this mat-  
ter, yet these are his words upon the 36 psalm, After  
this short life thou shalt not yet be in the place where the  
sins shall be, to whom it shall be said, Come ye blef-  
fed of my Father &c. But thou mayest be there where  
a proud rich man being in torment saw the miserable  
man in rest &c. But,

I find (saith *Mowlia*) the Fathers to agree in nothing  
more than in this, That as soon as the dead shall be risen,  
they shall be singed and burnt by the fire at the day of  
judgment, which they call a baptism of fire, and the  
flaming sword at the entry of Paradise, from which fire  
they exempt none, no not the Apostles or Virgin Mary.  
and Ambrose upon the 36 psalm saith, The sons of Levi  
will be purged by fire. *Ezekiel* and *Daniel*, and they  
of all they shall be examined by fire, shall nevertheless  
all we have passed through fire and water. St. *Hillary*  
doth the like, on the 119 Psalm the third part maketh the  
Virgin Mary to passe through the fire of the last judge-  
ment. Thence,

Note how directly contrary the Spirit of God speaketh,  
(to help our knowledge,) thrones to souls saying  
I saw thrones and they that sat upon them: and  
the souls of them that were beheaded for the wit-  
ness of Jesus, and they reigned with Christ a thousand  
years, sith they live and Reign they enjoy high blessed-  
ness: but the Fathers say they indure some depth of  
misery.

The thousand years and thrones is to bring the argu-  
ment of the Spirit from those thrones to the great white  
throne: the which because one thousand years would not  
be named two. And, 2 The Spirit in that he seems  
complly in the next verse with that error, saying, The  
rest

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† Re. 20,

4.

rest of the dead lived not again until the thousand years were finished: he doth it only to assure the prophesie against them, sith there he begins another thousand, making these to have part in the first resurrection, saying, That on such the second death shall have no power, (which is to say the death of the soul,) but they shall be Priests of God and Christ &c.

\* A.B. 7, and kept (Christ being ascended and at the right hand of God in glory,) under ground? Why did St. Steven then look up? They hold for 295 years at least an error: because, or for discovery of which, The Spirit of God let drop, verse 4,5,6. until he would say Write again. Our Church holdeth, that presently the souls go to happiness or to misery, dissenting from the Fathers in those poynts: though in many other poynts, they and the Fathers hold truth. I will not certainly distinguish between the Fathers and some of the Bishops of Rome in some poynts. I have before said,

If ye observe those things that Movlin out of them saith, and of their long continuance, That until the year 595 was the Angel with key and chaine coming down from heaven, and the Pit of Purgatory was preparing for the Popes and for Satan, even for the Gayler and Devil. So, or so 666 ye have the end of the chain and seal in the hands of the fathers succeeding each other. This take to it, and ye will easily become of this faith also.

<sup>595</sup>  
† A. D.  
<sup>365</sup>

That because of those ungrounded errors many of them mect fictions, the true †Woman took her flight soon after God took up the manchild Constantine into heaven, even at the growth of Arianisme, vizi. By the year 365 its end, at the latter end of the Reign of the longest liver of the three Sons of Constantine; and Julian the Apostate <sup>\* Dan. 12</sup> saith Napeir, was fulfilled the desolation and abomination of the long and wasting abomination was then set up Julian Reigned not two years but that Valens the Emp

it took his place by the year 367 saith he or thereto endeth his: but Pridiox begins him sooner, by at least two years: this Valens yea and also Constantines Son the longest liver of them were bitter and bloody Persecutors as bad as any one of the ten Grand Persecutions was this of the Arians, say both Pridiox and Brightman: Here ye see the Persons, But except ye Clorus and Constantine his son, for his throne is quite otherwise; the Persons who sit on thrones ye see who beheaded souls. So are those thrones both a foundation and light into the Revelat.

By that tycar, we have seen good cause of the womans flight, and therewith where to begin the time times and half, or 1260 dayes of years, the time of the two witnesses prophesie: and \*verse 6, 14. are one matter, all excepting the two great wings of an Eagle, even the manchild Constantine his badge or banner of honour or Armes, which she his Mother that bore him, (even the true Church,) had given her to fly by: those verses expound each other. And that this was the best of all wayes, is to discover the good woman: so also, sith Constantine removed his Emperial Seat from Rome the City of 7 heads or Mountains to Byzantium called being new built Constantinople, and that the Bishops or Popes Presently sat down in his seat succeeding each other. On that hand as that woman by her long continuance, and by her wings his honour, so likewise the evil woman is best revealed by his seat of honour even,

First, By 7 heads or <sup>t</sup>Mountaines, sith verse 9th. saith, the 7 heads are 7 Mountaines on which the woman sitteth. What name else hath she? She hath the name of the great City which reigneth over the Kings of the earth, verse 18. 2 By her fuddain sitting down: the manchild of the other woman was caught up to heaven, taken out of this life verse 5,6, do shew that she fled to her place prepared of God, (blessed she is because \*it is prepared,) that they

<sup>t</sup>Re. 12.  
6, 14.

<sup>t</sup>Re. 17.  
9, 18.

\*Re. 21.

2. they should feed her there 1260 dayes. Ergo, she must  
 †Re. 12. and did bring forth her manchild, ere she might possesse  
 his honour: her seed the holy City is prepared as a Bride:

\*Re. 11, her seed do make the measur'd †Temple and Alter and  
 2. worshippers therein: another expression shewing Gods  
 love to these, as verse 6. of chap. 12. doth shew. Her  
 enemy for feeding her must be and is placed neer her, and  
 revealed is she, 3 By the name of a Court without the  
 Temple left out unmeasur'd. 4 By her treading under  
 the holy City 42 months, even 1260 dayes: that is by  
 her evil conditions such as whores use. Ergo, 5 Her  
 being called a great Whore.

†Re. 17.1 6 By her, (she being spiritu-  
 ally, even by Idolatry a whore,) being drunkyn with the  
 blood of the Saints, which truth we sensate in the blood of  
 our Marian Martyres. 7 By the mistery of the Beast that  
 carrieth her, and by or out of the place this Beast with her  
 comes? He comes with her out of the bottomlesse Pit:  
 It is a prophesie of Purgatory, the Papists tenant hereof  
 fulfillleth it clearly. 8 By the 7 heads and ten hornes  
 which the Beast hath that carrieth her: She sits upon the

\*Dan. 7. seat of the Roman and Pagan Persecutors, discribed also  
 4. is this power by the name of the \*Beast of the Sea who  
 hath 7 heads and ten hornes, Re. 13, 1. this is the Beast  
 which was in the Pagans, is not in Constantines dayes,  
 and yet is in other Emperors Arians and others, as the  
 Kings ten in Re. 17, 8, 12. She is revealed or rather her  
 head the Pope, 9 By another name, and by his contin-  
 uing or making warre saith the Margent 42 months  
 1260 dayes: for 30 dayes of years make one of these  
 months: this other name is a Mouth given to the Beast

42 of 7 heads, Moreover, he is revealed, 10 By the fall  
 30 of a Starre from heaven to the earth, to whom is giv-  
 en 1260 a key of the bottomless Pit: he openeth the Pit and  
 causeth a smoak like the smoak of a furnace: out of which  
 come Locusts, which have power to hurt every thing

is not green, even such as are not holy, they hurt  
their souls as Re. 6, verse 8 doth shew. By verse 6 the  
judgments inflicted by that opener of the Pit, and by the <sup>†Re. 9.</sup>  
over them which is the Angel of the bottomlesse Pit  
verse 11: it doth signifie both Pope and Turk handled to-  
gether and under the name of Gog and Magog. 11 By the  
darknesse of their number: it is as the sand of the Sea  
multiitude, so as they can compasse the Camp of the \*Re. 28.  
8. 9.  
about and the beloved City, because these are to  
but a few, like a remnant to a whole piece. These  
little flock of Christ are signified by little numbers  
1000 and by 144, and by two Churches or Candle-  
sticks, and by an Army in the heaven of the true Church \*Re. 19,  
bowing the horse. If by multitudes and peoples and 11. 14.  
as the other be signified, it is by white robes as  
saints are in Re. 19, 8: But these our enemy have a  
mark given them, for us to know them by, and  
new that by this prophesie they are called to praise  
and the Lamb for this invitation, who to that throne  
7, 10. hath given a vision of Lamb; for the proofer  
which throne before which they are said to stand he  
given it: the private mark given them is palmes in  
hands verse 9. But it is the 144000 that are the  
Israelites, and hath the Spirit bringing 24 to the  
144 because 24 was a vision upon the Lamb, to \*Zac. 8, 3  
the fellow servant of John, in these two Isles Churches 6, 12.  
Candlesticks where the remnant are. The Prophets <sup>†Zeph. 3,</sup>  
of Sion and of the remnant together, as of a poor  
Amos 9, 10, 12. Joel 2, 32. Micah 4, 6, 7. chap.  
Hab. 1, 4, 5. a work that ye believe not though  
declare it, see chap. 2, 3, 4. The jewes God made  
keepers of the book for Christians. And the high  
of the Christians he hath by sealing the books, and  
the sayings which the 7 Thundering Angels ut-  
made these Rulers the keepers of the book the  
New

Testament ; the witnesses books two prophesie that time  
of 1260 dayes of years in Sackcloth a Mourning weare  
for this the Remnant sake, signified by Mount Sion  
which the Lamb stands, and to the number 144,3

<sup>t</sup>Re. 21. Jerusalems wall, measur'd by the Angel according to  
17. measure of a man of the Angel : this man in having  
measure a guift of vision to him in these the two Isles, and

\*Re. 21, the light of the two Candlesticks, proclaimeth the Re  
3, 4. nant first blessed according to the end of those two be  
witnesses prophesie : This ye are to see by their num  
reaching just to the outside of this the white throne, wh  
is to say the tribulation of these dayes, poynted to also

the Eagles gathering is it Mat.24. 28, for verse 29 sa  
(having named the Eagles gathering to the body in v  
28,) imediately after the tribulation of those dayes,  
doth the word those referre to that gathering : For  
to our Lords glory, That the Eagles wings so dispole  
in the Revelat, that before had been called a gathering  
him, is to this same man whose mind he hath inligh  
by the understanding these, from his Father side a Ser  
Serpent Piller and Eagle, and from his Mother side  
Eagle a quarter part of honour to the Jerusalem cross

<sup>t</sup>Re.3.12 And two men were mowing in the harvest field  
Luke 17. <sup>t</sup>the mistone, one of them was imediately strucke  
36, 37. so as he had no time to say to his fellow, I am sick;  
the other left alive : Hereupon the disciples say, W  
Lord & he answers them, Wheresoever the body  
ther will the Eagles be gathered together. This be  
here in Yorkshire, and also was on the spot of ground be  
ing the man taken and the living man also. Pridiue  
Constantine Our Constantine, and tells us that his |Fe  
(from whom comes the banner of the Eagles W  
lyeth buryed here in York. So that the Providence  
Psal.60 riously displaied by that banner, \*Thou hast given  
ner to them that fear thee : that it may be displa

of the truth ; Selah ; And the Sun of righteous-  
Ariseth saith *Mala.* with healing in his wings : A *chap. 4. 3.*

why Christ chose the wings, even to prove him-  
him prophesied off : and us those that fear him.

As there the engraved Eagle witnesseth to the Eagle,  
natural lightning witnesseth which our Lord saith shin-  
out of the East to the West, or from one part under  
ven to another part, as in *Luke 17* thus it witnesseth.

I lived two miles off thence, and there also I lived,  
whereof three in their harvest field, two were by light-  
ning struck dead and one left alive in the midst : it is a  
I seen by the Sea also. But,

Doth it mean a lightning of the mind of man and of men,

*Mat. 4. at Christ's preaching Repentance, To the peo-*

*the way of the Sea beyond Jordan : Galilee of the*

*or miles : the people which sat in darkness saw great*

*to spring up to them ; Constantinople is called the*

*part, and France and Spain, (yea and I suppose*

*islands also,) the Western part ; so by that banner*

*Constantine, Truth hath its banner to shine from East to*

*gloriously : and that by this sea, for John saw his vi-*

*by the Sea, and after our Lord's resurrection, Peter*

*and Thomas were together by the Sea, when and*

*our Lord spake of John his tarrying till he came. \*Re. 19,*

*before it is the Angel saith to John I am thy fellow, 10.*

*of thy brethren &c. and that John in the little book*

*prophesie again, Re. 10, 11. God hath disposed of*

*fellow into a fit place. To the eleven marks of the*

*before take this,*

*By the full end of a thousand year, our Lord by*

*who is also Thomas gives this, that to all those discrip-*

*marks God in Re. 13, 13, 14. and Re. 19, 20. saith he*

*wirth by living wonders and miracles : And he here*

*of a remnant to these it is to occure to the †Re. 17.*

*speches, where sometimes the remnant is nam-*

named in opposition to the chief Rulers of the people. The Beast and false Prophet is cast into a lake of fire: but the remnant are said to be slain with a sword verse 21.

Great is the difference between coming down of ~~Starre~~<sup>Angel</sup> from heaven, and between the falling down of the said Starre or false Prophet to the earth. Ergo, to the dwellers on the earth the Angel of ~~Re. 14.6.~~ doth Preach that is, God hath sought many wayes to convert them. He sent and signified things said Gods Angel to John, & so is his Testimony: he took up significative things; we see farr this, if it be but by saying, I could be content to come from the Steeple top to the earth, but I would not willingly fall down. To set forth further the fall of the Starre the said succession of *Popes* for a full thousand years or more I will not do as I have done by the Fathers, will but begin a little with *Pridiox* at the beginning of his Tollerable Arch-Bishops and give you to see by the Title that he thence from 336 to the year of Christ 1623 do give them, which Titles being worse and worse, (as in History afterwards herein you may see, and we have cause to believe he saith true, They appear to be fallen from heaven; And that therefore sith a woman a whore has neither been true unmarried to her virginity, nor truly married to her Husband such are rightly called who I do not speak of any in the 300 years. Their zeal was great, and Bishops Martyrs many in Rome and elsewhere a large remnant, too many saith *Pridiox* for Catalogue: yet in that purest age of the Church, so errors did take rooting and flourish, (even some Ceremonies,) to this day.

I will but a little begin with their falling down, to *Liberius* a Roman subscribed to *Arianisme*, and to *Athanasius* condemnation: *Felix* condiscended to communicate with the *Arians* though he was none himself: he was

wards made away; *Damasus a Spaniard* got his place by bickering and bloodshed, saith *Pridex*. Here be ye the pilker of Popery though he did some good who loves; *Damasus* was a great friend to *Jerome*, who as stiffly maintains was made Cardinal first by him the Title of St. *Anastatius*. *Jerome* much reformed the Latin Edition. 3 Pope *Damasus* appointed *Gloria* to close up every Psalm, some make him the Author the *Pontificall* containing the *Popes* lives. This is certain that the Luxery of the Clergy was at a great height this time. *Ciriseus a Roman* that followed him admitted monks into holy orders. He concludes the good Bishops before one *Marchus* who brought in the singing of <sup>AD 336</sup> *Nicene Credo*, and the giving of the *Pall* to the Bishop *Hippia*. Next before him he endeth good Bishops. He gives several Titles thenceforth, concluding incurable Babylonians with Pope *Urbane* the 8th. the beginning of his A.D. 1623. I leave them.

By adding to the year of the true Womans flight in A. 365 1260 ye come to the first year of c-- the first sign, and to the apparition of the white horse 1625, by which I affirm the outside of the white throne (which unto it the opened books, the other and opened book like) is pointed to: It is pointed to, because that famous number endeth just 1625, and because of the apparition of the white horse then, and our tribulation next. And at the command of God buy again and write again to hell, a horse was bought, that but the day before me had been bought to charge *Papists* in 1660: not till above a year after minded I the letter, a white horse to heaven opened in Re. 19. 11.

The falling away with us since 1658 or 1660 is a sign, (with all the rest of the arguments,) to us all, of the nearness of the day of the Lord, answering to that falling away or down soon after *Constantine*: that throne of his (under

(under God) in chap. 4. and chap. 5 hath to it the opened book, as our throne the white throne of Re. 20.12. had It is a sign, ¶ For that day shall not come, except the   
 *Thes. 2.*, come a falling away first and that man of sin be revealed  
 3. the son of perdition: so is perdition named to the Be-  
 in Re. 17. 8.

So many have been the fallings away, so many the great men of sin, and so many the revealing that the revealing of the great day which is the very drift of our Apostle, in the note of that falling, had been void and uselesse, if the Spirit of God had not in that book laid down the reign of that man of sin so long a time. So had our Lords word against him and to the help of Protestant faith failed, persuading them to dwell in the tents of ~~sem~~ Name or renown ~~sem~~ signifies: I say to our hearers these words, then shall appear the sign of the Son of man in heaven are, even these heavenly gifts to heaven opened and to the books opened, they had been else lost, that is, If that long reign of the man of sin had not been laid down, or if the words of the prophetic of the book had been, (of which he saith to Johns below in Re. 19.10. and Re. 20. 11. 12. Seal not,) sealed for ever: the words to Johns below, because John is dead long since: But virtually John tarries to this coming of Christ in lightning. For a sign the 4th. Beast in Re. 4th. tis like a flying eagle These are such Beasts as worship God and the Lamb, their wings are full of eyes, Daniels Beasts which signify Kings. So then by top and bottome things, to that falling away and to this falling away since 1658: that long time being between (and no way like it,) the man of sin is revealed Ergo it is a blessed thing, That the serpent piller and eagle were to my Fathers name if not to his Family also granted at a Visitation when I was but 4 year old: and the Ring on my finger almost 20 years: And the bottle of Wine sent by me to an arm of the Sea at constraint of Spirit, yet

*eye sight*  
*chap. 7.*

*ring*  
*culture*  
*375.*

wanted the word of command from the Spirit which  
Horse was, Buy again and Write again or to hell :  
will say this was a lowd constraint : see the reason of  
nowdaesle first thus briefly,

\*Re. 10.

The Spirit after he had spoken of sealing the things the 8.  
Wandering Angels utter'd spake saith John again \*saying,  
take the little book that is open in the hand of the An-  
which standeth upon the Sea und upon the earth : To  
that saying in Daniel of a man in linnen, The voice  
words are like the voice of a multitude : I who was  
eleven miles from the Sea, and at London lived from  
above 50 miles, am brought to live so by it as that I  
stand did set by reason of a little boat my right foot  
the Sea and my left foot on the earth : and behold a  
milstone was hard by: It is likely the Spirit above  
home that word again in the very letter, the voice spake  
again and Write again &c. Yea and the word and  
order also in 1647 by a Letter cast on the Exchange ; and  
written London stand or thou art undone, London  
&c. It sets forth these 3 words to the life ,  
We beseech you by the comeing of our Lord Jesus  
that ye be not soon shaken in mind, eicher by Spirit, \*2 Thes.  
word, or by letter as from us as that the day of  
Be it is at hand : it sets them forth order'd by God for  
nine time as was these, A mighty Angel whose face was  
as glorie as the Sunne for the clearnesse of these truths,  
tho his feet as pillars of fire ; and he on the white horse  
Kingnes as a flame of fire ; My eyes for the three guifts of  
aw about three year before that great flame, and my feet  
being into Scotland to abide three weeks, discoursing of these  
guifts of the fine white linnen of 1662, that following the  
eagle proveth the horse order'd by God, and colour, and  
ante order'd by him, \*else he might have been bought after \*Re. 19,  
Ringthen, and ho might have been a horse of a wrong co- 14  
Vint I was lead into Scotland with those guifts of fire  
three

three months before the fire, and to London with the like Books as thither, so that I came out two dayes before the fire began; and he lodged me at Burn the night before the City firt began to burn: and lead the burners to begin in a lane of my nick-name, Besides this dream, ¶ I saw a burning which was from the beginning to the end as if all the world were burning: And in March 1662, I said they would put in fire at a hole of my window, and so would burn my house. On March 13th. the night before the guift of Mare and Rete the Sea and a Net,) that burning was made to reflect on my selte: and so it did indeed, sith they began in a lane of my name, with whom God had conversed in dream, soe as ye may perceive if ye be not blind, this and more then this, viz. \*God

\*Job.33. speaketh in a Vision in a dream of the night when men perceive it not: that is not to their instruction he hath not so lowdly spoken or cry'd as now: This ye see in verse 16. Then openeth he the ears of men and sealeth their instruction. The letter was sealed and cast to a place of Merchants, For the Kingdom of heaven is likened to a merchant man, and I had that title in 1647. Note that the

\*Re.19. Spirit of Prophecie being a foundation, and of Christ the King of the Jewes it is said, Him hath God the Father sealed, And at the opening of the first seal there went forth \*white horse; and he that sat on him was conquering and went forth to conquer. This seal was opened by the Lamb of God to the 4 Beasts, and the first at a noile like thunder said, Come and see: in the first three Centuries we these seals: and take ye the first seal to mean the Evangel for that Beast. Note that sith the Rider hath

bow and a crown, it was in warre the custome of those times to use Bowes, and Kings had crowns of honour Ergo, the Spirit as he spake according to the custom of the time; so in that he in Re 1,1. saith, he sent and signified things by his Angel to his servant Job, he so spake, (all

**f Jan. 28.**  
1663  
63.

\*Re.6.7.

like the red horse ye see it, and a great sword at the second  
 fore al opening,) for the sicker on him kills or takes peace from  
 i ght earth: a red colour signifies bloodshed, so a sword: He  
 spake fitting his word not alone to that time of the use <sup>t Re.6,2,</sup>  
 bowes by the bow; but by the word signific he also fitted <sup>4.</sup>  
 end word like it for these lastten years, in which I have ob- <sup>\*Re.8,1.</sup>  
 served, That the vulgar sort of people have worn the  
 word signific quite out: What doth this or that signific  
 t be: They speak finely: For God hath order'd that  
 word so much in their mouthes to set home that first verse  
 t did in that book: as he order'd me to chose a stone in colour <sup>t Sep.19.</sup>  
 whom a milstone upon the first <sup>t Visitation day in B--:</sup> sound- <sup>63.</sup>  
 if ye forth this, That if the Priests and people hear not God  
 God will visit you. For this inpleasantnesse of speech is like  
 per these words of Christ to Peter: Petrus is Peter: and Petra  
 in nor Rock, Peter had said, Thou art Christ the son of the  
 King God: Christ said, Thou art Peter and upon this  
 strucuk I will build my Church and the gates of hell shall  
 Mer prevail against it: Even upon that sound confession  
 mad profession, Yea and upon this, That the two Olive  
 at the branches in Zach. 4. by the Lord of the earth, do seem  
 lit the sudden translation of speech to the two Olive trees  
 r sea signifie the two sons of Oliver: for God suffir'd me to  
 forth so latte <sup>\*out</sup> as that I said I was the Lord of all the <sup>\*Re.3,12</sup>  
 g an-  
 th: But the next w. ek, (that ye might see a descend-  
 Land  
 into hell,) I suffir'd the word, we damned. Well,  
 thus men have the name of Beasts, and yet cry saying,  
 s we the opening of that sealed Doctrine of salvation in  
 ange Christ, Come and see: and Geese in a dream of mine say-  
 math, according to our present drained poverty Dry ha,  
 f tho ha, this reproveth being a Company the want of wis-  
 onow me in a Counsel whom God sufferd to be foolish for the  
 of the fulment of them and us, and for the warning of the  
 ades of lighones: It is our proverb to call a foolish man  
 , (all Geese: God spiritually hath applyed the use of pro-  
 verbs

verbs which call things of another name than they are off; and so he doth sign and confirm us in this faith, That sith these Geese are men, so the 4 Beasts that say, Come and see are men who call for faith and repentance. Sith men are so called; they call in their 4 books upon men.

Call ye these 1600 furlongs stades as *Napeir* the Lord of *Martishoun* calls them: they are to the reaping Angels which follow next to our Lord on the white cloud: and interpreting them to mean years; from *Hornsf-* I cannot stand with my right foot on the Sea, and my left foot on the earth, but that my face standeth full toward *Scotland*, from whence I have the year 365: and call ye those furlongs years 1600, and say,

That though the Apostle speech is, Be not troubled neither by Spirit nor by word nor by letter, as at the neare  
nesse of the closed and sealed day of the Lord, then when  
<sup>four. 14</sup>  
<sup>15. 16.</sup> he wrote being full 1600 years, was a fit exhortation for  
that time, suting to these words in Mat. 24 the time is not  
yet; the end of Judea must first come, And the witnessesse  
of the Gospel thence must have the two books to mourne  
in sackcloth prophesie the said 1260 long dayes because of  
the rule of the man of Sin; So is this exhortation as sea-  
sonable which falleth out from my birth taking up above  
half the last hundred years between the year 1600 and  
1700: It becomes me to call this incoming seventh hun-  
dred the last hundred, as ye see Re. 10. 6, 7. by the 7th  
Trumpetting Angel of the long space, and by Re. 16. 17  
which *Napeir* begins 1541 with the first of the 7 Thun-  
dring Angels: To three of each of the first successively h-  
alors 49 years: beginning this third Angel his 49 year  
in 1639: and it hath that voice in 1632, Loose not he-  
ven for want of taking pains seaven years within 1639  
This in 1634 after three weeks prayer in Pycorner, and read-  
ing Catechisms and the last chapters in John, these were  
followed, by this voice (as I was in Blowstaider-street)

from  
May. 13  
to May. 18.

Thou hast more than if thou hadst all the world; Again  
 was followed in two Visions in *Amen*, The first of our  
 lords body and bloud, and then of my selfe as dust for <sup>1637</sup>  
 long while trodden underfoot, and so to lye, and then  
 arise again a perfect man: *Amen* is at the end of *Pater-*  
*ter*, These shew that God by that long time doth fer-  
 tilely perswade you and all men to hearken for your souls  
 god to these things, seeing the voice, *You Grand-father*  
 credit, the same with *Abraham* the Grand-Father of *Israel*,  
*High-Father*, for so *Abraham* signifies, in <sup>1664</sup> served  
 this, which was made in and by the letter of the word  
<sup>1662, viz.</sup> I am the Lord of all the earth. These  
 see occurre to that old voice, Thou hast more than if  
 you hadst all the world. God our Lord Jesus hath taken  
 me for warning the world as ye see by it of the Spirit,  
 by Re. 10, 6, 7. Re. 16. 17. at the 7th Angel his pour-  
 forth his Vial, there came a great voice out of the  
 \*16or.  
 6. 19.  
 ample of heaven from the throne, saying, It is done.  
 Now ye not that your bodies are the temples of the Holy  
 Ghost: then place ye this the heaven of the true Church  
 that heaven in verse 17, and this throne therein, (sith  
 first year of c--the first,) had the apparition of a white <sup>1625.</sup>  
 \*16or.  
 6. 19.  
 to this person; and c-- the second is perswaded to  
 our Gods word, by God his commauing this man in  
 (to buy a white horse,) this throne I lay place ye for  
 a throne whence the voice comes, and this body for  
 temple, Because of this voice that followes signify-  
 the words of our Lord to Herod the King: But sith our  
 lord shewed me, \*A vision of a white Fox upon a high  
 and 8 dayes after said, Go tell that Fox the third  
 shall be perfected: suppose ye that the high seat <sup>\*Decc 1.</sup>  
 also white, because of white Hall the seat of them, <sup>1664.</sup>  
 because as I have heard c-- the first was crowned in  
 and called the white Prince.  
 Consider how great this Vision was which was  
 fit-

it is a word of  
 your spirit  
 in the beginning

fitted to the words of Christ Jesus. 2 And Grand-Father Credit was between the Vision and the voice. It signifies Abraham the Grand-father of Israel. And St. Mat. begining  
 † Re. 9.9. thus, The book of the generation of Jesus Christ the son  
 \* chap. 10 of David the Son of Abraham. And the Apostle Paul pleadeth largely for the faith of Abraham. 4 Christ of him saith, Ye shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God and your selves thrust out. Consider. 5 The greatnessse of it by the time of the third thundering Angel, as is before proved out of Napeir by the time: And also is manifest upon me, in that I was spiritually constrained to send to S-R-H a bottle of the best Wine, of whom I thought it wold not be accepted. By, 6 This that I said to my Brother of an Old Reed, Brother this was mine of old, I pray give it me and he gave it me: For John saith, And there was given me a reed like a rod, and the Angel stood saying, \*Rise or I will arise I shall glorify God: these words are next to the reprophesie of the book; and measure the Temple and Alter and worshippers therin. Now, sith John meth here no number of measure: but the Angel of 21. 17. doth measure with a Reed 144 according to the measure of a man of the Angel: and this measure being made over spiritually to mee, I say that that reed aswell this measure, was given John by the Angel on Sea and earth a prophesie for this time: and it was applied and so was the millstone before I could thus digest the whole matter: It was applyed, for the Spirit of the Prophets is subject to the Prophets: and pray that ye may interpret. The Angel on Sea and earth did so stand to nifie for your sakes that ye might believe the standing of this man, therefore saith he the Angel stood, saying, &c. that is, he spake as this man shold speake: yea, so doth he in Re, 18, 21. who casteth in a stone, (and also called a mighty Angel, because he is the same v-

† 1 Cor.

14.

Re. 10. 2

John 13.

the  
Gosp.

is in Re. 10. 1. 2,) the stone like a millstone into the Sea.  
 the third Angel teryeth out the wine of the wrath of †Re. 14,  
 God against false worshipers, what better thing than a bor- 9, 10.  
 of wine, to sign and seal to you the truth of this Angel,  
 That those Angels, or suppose he of Re. 10, 1, 2,  
 he of Re 11, 1. one Angel three times named, The  
 ent of all, or the materials, to wit, the bottle of wine,  
 d the stone like a millstone, sith the Angel of Re. 19,  
 ut to the word Write, Blessed are the called to the  
 marriage Supper of the Lamb, who is three times here  
 called him that spake to John in verse 9, 10, saying, Wor-  
 ship me not I am thy fellow servant, I say the event of \*Re. 10.  
 those 4 materials, Do graciously shew if ye look back, 1.

so that he is, who spake in \*verse 9, 10, into verse 21  
 the next chapter, sith no other Angel there spake to  
 but he that so cast in the stone, that way ye find this  
 to be the Receiver of the Propheſie: For this man  
 in the †stone. This is matter of high rejoicing, If †Sep. 17,  
 compare those to the Sacramental cup of Salvation, I  
 take the cup of Salvation said the Psalmist, Christ  
 before in saying, This cup is the New Testament in my  
 blood, cheated that which might remain a sign, when the  
 one that only can signifie his blood is drunk off. So  
 wise if I drink wine he who standeth by knoweth not  
 operation of it: Even so I who received the spiritual  
 as wine they have had their operation: but what  
 to you that stand by, because it hath not operation  
 finally upon you. Therefore God provided my being  
 the Sea and those 4 particulars visible things, to be a  
 witness to that saying of the Angel, The testimony of  
 is the Spirit of prophetic according to it,  
 the mouth of two or three witnesses every word shall  
 established. Your reason saith, that either he had  
 such a multitude of particulars, if this were not  
 fulfilling of the voice of that multitude in Daniel 10th:  
 his voice was like the noise of many waters, saith \*Eze. 4;

**Ezakiel.** These things have filled me with joy: For after Mare and Rete, I sung *Ha ha ha ba, he*, which is *Isaac* Laughter. So was *Isaac* whose name signifies Laughter named on me in Laten, and *Isaac* is in English Laughter:

**Luke 1, 13. 14.** For this coming or revealing he will have it answer the coming of *John Baptist*, † Thou shalt call his name *John*: and thou shalt have joy and gladnesse, and many shall reat his birth. The Kingdome of heaven is likened to a net cast into the Sea, which gathers of every kind: the bad are cast away. So shall it be at the end of the world. The Angels come forth and sever the wicked from among the just: so the reaping Angels to make the three up seaven, three bring placed after our Lord on the cloud our Lord is the 4<sup>th</sup>, whereof one hath a sharp sickle as our

**\*Mat 13, 4. 8.** Lord hath: either of the two men had a sharp scythe: one was struck dead immediately. Christ by taking up that

saying, *Mare and Rete*, \*doth apply that saying, instructing us thereby of the end of the world: for he said so shall it be at the end of the world, and thus it is. And

**tch. 4. 5.** *Mal. 4. 5.* *Mal. 3, 1.* *Behold I send you Elijah before the great day*

*of the Lord: Christ sith he interpreted John to be that Messenger to prepare the way before the coming to the material Temple, when we consider how long it is since that John or Elias, we do not marvel if Christ said of John he must tarry till he came, meaning that he would renew the name *John*, leait that in 1600 years space, we shoul forget the word spoken by *Mal. 3*: and sith the Law and Prophets prophesies to *John*, he in and by *Johns* tarrying wrapheth up all to this time. Thence note,*

*Two principle wayes more of proving *Johns* fellow First the Spirit of prophecie so discover'd as above, he is *Johns* fellow who after a thonsand years hath the Spirit to testifie of Jesus his coming in Lightning: for the is seen in this his Temple that he now comes \*in ligh-*

**\*Re, 11, 12.** *ning and voices and thundrings: Even in the thundring*  
*spirit.*

v. 10, 4, that hath been sealed to this opened Temple, assures us further of the 7th. Angel his sounding, verse here it promiseth us the reign of Christ for ever: and that voice take it which said, it is done: and to that voice, Time shall be no longer but in the dayes of the voice of the 7th. Angel &c. 10, 6, 7, Sich ye read in Re. 13. of the sound of the 6th. Trumpeting Angel, a messenger of Gods wrath one who by Re. 8, 2, 7, 12. and chap. 9th. is able to bring it; as also by Re. 15, 1, 2. verse and by chap. 16th. where they are called 7 Vials are able to power it down. Note hence out of Re. 9, 14. were the sixth Trumpeting Angel is named, How necessary it was to call, seeing the Angel on Sea and earth (if a frail man,) this same signifying Angel of Re. another Angel, one, or the third who can like them 14. after the third Angel, and after our Lord, three others to Christ to put in his sickle and reap, and that is all ye can do to cry: furthermore so because these from the 1st Angel are called Other Angel and other Angel as ye look backward from this the third of verse 9th. 10, in verse 8 other and in verse 6th. other, even such a man or men as Napier for the 49 years that ended at 1639 a cryer against Babylon, and before him the other of verse 6, even Barber and his fellowes, who began to preach the everlasting Gospel at 1541, continued to 1590, as his followers did to 1639.

Conclude thence upon a fourfold difference of Angels, of which plainly mean men, the first rank of these mean Angels are oft written to. and oft exhorted in the two second chapters are they and the Churches over whom they stand as Stars even Ministers to overcome. Needful it was <sup>Re. 13,</sup> cause of the ten bloody persecutions in the first three hundred years, before the throne of Re. 4, that they should also be exhorted to overcome. A second sort of Angels spirits Gods Messengers to John, He sent his Angel and

+1541.

49.

+1590.

49.

and signified it by him to his servant John. vers 1<sup>st</sup>. 3 A third sort of Angels are they of the Trumpets and Vials. These are such Spirits as God having founded fornh his judgements first by these, by each of the 7 for 245 years to each one, each pours down his judgements by and by. 4 A fourth rank are these of Re. 14, named up to seven Angels in that chapter, also 7 thunders are they called: but they are such thunders as can utter voices and things, for ver 6th. saith he preacheth the Gospel, and the other cry and speak alowd as the 4 Beasts do in Re. 6 1: so ye may know them without doubt by their offices.

A second discovery of that spirit is this, I imagined a paper in my hand wherein was written John Potts, and thereupon I said they call me John Potts. Also I then there said at the waters of the River, I am all the Elias Elijah or Joshua that shall overcome: for I thought none should ever come of that name. He comes not out of the Garden of Eden, as the Papists have held, but out of Paternoster Kill him it's likely Antichrist may.

Enquire ye why from the begining of Constantines throne it of Re. 4. to this white throne it of Re. 20, 11, or until he had named the third Angel of Re. 14, verse 10, in ver 13, it is laid, Write. And until then he vaked or kept in the word, Write, so as it was not utter'd to John & I answer, because that for above the space of 1400 year, (and hence was that lowd voice, Write again or to hell,) the spirit of proprietie thence, to us to cease was till now. Now he reneweth it and saith, Write blessed are the dead &c. from henceforth saith the spirit, yea, that they may rest and their works follow them. Why is a time limited to this blessedness? I answer here he hath anew spoken of the Angels, which to the preaching of the Gospel anew as it were out of Popery, one Angel cryeth out of the full of Babylon, that is he, (for such was the voyce of the mystery) of the second 49 years space so cryed; The thun-

<sup>†</sup> Re. 14,  
13.

cry-

Without, If any man worship the Beast and his Image,  
receive his mark in forehead or hand, the same shall  
drink of the wine of Gods wrath, which is poured forth  
and he shall be tormented verse 10, as in Re. 19. a- †Re. 16.<sup>2</sup>

and the Beast and false Prophet : the white horse there <sup>17.</sup>

enemy to them. And ye have the souls by the fitters  
on thrones beheaded for the witnessse of Jesus, which  
not worshiped the Beast neither his Image neither had  
lived his mark upon their foreheads and hands, high-  
elected by a thousand year reign with Christ. Well  
he limited a blessednesse to the cryer out against the  
Image, (sith he sits upon the horse and sent the  
for a sign of wrath,) who by the texts have com-  
anded and taught men to use and to wear marks of their  
dwelling on head or hands or in both.

In Napeir upon Re. 13, 15, 16, 17, ye see after first he  
thus discribed the Image of the Beast with two horns,  
but by the Pope is that Image,

It was the Pope that caused charl Maign and his suc-  
new Emperors to be confirmed and established after  
that estate of the Emperors had vaxed more then 300  
years by the warris of the Hunns, Goths and Vandals ; and <sup>†pag. 71.</sup>  
it inined Princes Electors who should choose the King of  
all Romans, who yet was not Emperor but as a dead  
and dead shew of th Empire until he solemnly received  
the Popes injunctions, and did swear to maintain his pro-  
own, and then did the Pope crown and confirm him Em-  
peror of the Germains and Romans : And when the Empe- <sup>ton Re.</sup>  
rour was sworn and conderate with the Pope, then who-  
ever do not reverence them and obey their common de-  
mons will be by them pursued by fire and sword as Re-  
probates and heretics. History on verse 16, The  
Emperor caused all his subjects of Christendome to receive  
the mark in their hands and foreheads marks and tokens  
containing the name of the Latine Empire such as the  
marks

marks of ~~the~~<sup>the</sup> and crosses of sundry sorts. ¶  
**verse 17.** And by the Bull of Pope Martin the 5th. these  
 were not permitted to use any trade that would not subject  
 themselves to the seat of *Rome* by marking themselves  
 thereto in bearing crosses on their hands on *Ash-wednesday*  
 and *Palm* crosses in their hands on *Palm-sunday* &c.  
 leave him, saying.

**¶Re. 13,** This being the ~~t~~ Beast that so overuled the Emperors,  
 22. for I have read in ~~t~~ Pridiox that he did the like in a great  
**¶Pa. 229** measure to Charles the great Son of Pipin King of France;  
 he is most notably marked forth in the *Revelat*, not only  
 the crosses, as in that 13 chap. but also in **Re. 7, 9**, I be-  
 held a multitude, (saith John) of all Nations, people and  
 tongues clothed in white Robes and Palmes in their hands  
**Object,** These praise God and the Lamb who sits upon the  
 throne as in **verse 10th**, therefore appertain not to those  
 with *Palm* crosses in chap 13, marks in their hands,  
 answer, they are of those, because they are described by  
 Nations and multitudes by white Robes and by *Palm*  
**Object,**

**White Robes** is a garment to the Saints and to  
**\*Re. 29.** Souls of **Martyrs** **Re. 6.9, 11:** For the fine \*white linnen  
 3. is the Saints righteousness, and the Armies the Minist  
 therein prove the white horse to be the word of God  
 zee by that word, Write again? Answer,

If he had not here in **verse 9** allowed Palmes in  
 hands, how could we so well have been assur'd to this  
**¶Re. 10.** throne of c-- the second, on which the Lamb of God  
 shewed himselfe, in that he gave me a vision of Land  
 and in the first year of C-- the second commaunded me  
 write again, That God did not nor doth not exclude  
 pists from the blessednesse of this call to the Marri  
 Supper of the Lamb, or I pray how could it occurr  
 the rethrophesie of the little book before many Na  
 tongues Kings and people, if he he had excluded Pa

denying them white robes in verse 9. Object, Then  
 they are blessed as well as we ? They in the second place  
 are in the first place are bleſ'd. He comes, to us as  
 his own, but he comes to them as to the Gentiles : for  
 Court is said to be given to the Gentiles : to their  
 3. The Revelat. must not differ from the Gospel : the  
 order is to all. I send you saith God by *Mala. Elijah* to  
 the hearts of the children to the Fathers, (Kings to \*Re. 17,  
 people and people to Kings,) \*leſt I come and smite the 17.  
 with a curse. Take heed, if you will stop your ears  
 to the sweet charming of the charmers, that God bring  
 not in blood up to the thorse bridles. For ye are  
 ent by the horse. So sweet is his love in condiscend-  
 ing to perswade you by this faith. And it is reconfir-  
 my crossing my armes and leggs, and mocking at  
 selfe for so doing : sith we hold them worthy of a  
 t Re. 14, 20.

But why are souls in white robes, even those that were  
 for the word of God ? why and for what time do  
 we cry avenge our blood ? And why from under the Al-  
 bion white robes that we may believe them a prophesie  
 the beginning of this first resurrection from *H* and  
 of Prague down to this whitenesse of ours : for it †Re. 6.7  
 was said to them, †That they should rest yet, until their 10,  
 lawservants and brethren that should be killed as they  
 should be fulfilled. I say the killing of our *Marian*  
 martyrs fulfilled it : and more yet perhaps shall be kil-  
 led who are of that first resurrection, The Sons of faith  
 adventure it, saying, Sith they dyed we may more  
 surely dye, because the books are opened. God sancti-  
 fies hereto if he will bring it.

and as Satan was loosed at the end of the thousand  
 to fulfil vers 3, 7 : And as the souls of the beheaded  
 and reigned 1000 years to crosse the littoral inter-  
 nation of vers 5th, which saith, The rest of the dead  
 lived

¶ Re. 20.

lived not again. And as the going out of Satan to deceive the Nations proved the fulfilling of the end of Satans thousand ; So, of the souls thousand they being one time : he doth appear he did as surely then go forth to keep down that beginning of this first resurrection vers 6 in the Hussites, as to deceive the Nations vers 7, 8. And that this 3 verse must be ironically taken : (Let the dead bury their dead saith our Lord : so let the Papists raise those dead which are said not to live again &c.) as if God had said, The souls of my Servants cry from under the Alter, because the enemy hath let out souls from the bottomlesse pit like as out of hell, by their prayers or Masses before the privileged Altars, theretore said I, the rest of the souls such as were not slain in my cause they lived not again (that is such as the enemy raised not lived not,) until the thousand years were finished. That I take to be the importment of the words, verse 5.

And sith we by History are constrained to begin the Pope his delivery of souls out of the Pit not until 595 or 666, I do so understand verse 5, and this way we bring the Reader at or nigh to this the end of the first resurrection. So by the motion of the Spirit of God in those few who arose out of the death of Popish errors about the year of Christ 1365, and by the motion of the Deceiver above before and after the same time : And thirdly by their d<sup>r</sup> covering of their great lye of letting forth souls, (like of Indulgencies granted by Popes Cardinals or Priests, some thousands of years,) we say, that the end of this thousand, is the first resurrection : This is the first meaning that this resurrection which first began about 1365 was not before now, until the thousand years, since the first forth letting souls out of the Pit finished manifest it is now : For now it is manifested by, a Vision in me of my selfe as dust, and so to lie for a long while as unfoot trodden in London streets, and then to arise aga

Amen.  
1637.

fect man. This is given of God for a spiritual prooife  
the first resurrection in this the latter part or end of it.  
Christ hath the glory : for but two dayes before, there  
saw the body of our Lord, This falleth out at a thousand <sup>† Re. 9,</sup>  
years end from the Starre Angel of the bottomlesse pit,  
verse 1, 2, 11 : to him was given the key of the bottom-  
lesse pit, And he opened the pit : he is a King verse 11.  
The Pit could not be manifest by the Gayler opening it  
then the Pope, before the pit was, that is not so soon as  
said, for the Pit was then but digging. But,

We must hold that *Napeir* began the Image of the Beast too  
strainedly and too late : begin him say I between Pope *Felix*  
& his fellow, & Pope *Damasus*, in those two fallen Popes  
and in other enemies to the Church of God high Persons  
occurred to the *Arians* to fulfil the Beast and Image ;  
those who refused the worship of the Beast & Image,  
had not their mark reigned in their souls with Christ  
100 years : ye are to begin this thousand year reign by  
950 For were not the Image of the Beast there linked to  
Beast, from the Beast alone, (this being the two horned  
we could not so early prove the Martyrdome or <sup>† Re. 20,</sup>  
heading the Orthodoxal fort : but from two linked to- <sup>4,</sup>  
ther we can prove it, it that hath the thousand. Now,  
Yet sith that is a measure too short by 260 years to  
reach to a fuller prooife of the resurrection, or to the  
one of the dead small and great standing before God :  
and as he found fault with the first Covenant the sprink-  
ing of the blood of \*Oxen : so hath he found fault with  
first measure 1000, sith it fitted not to reach unto the  
13 of the time of those who worship in the † Temple of  
Rise and measure the Temple of God and them that  
ship therein. Why Rise ? Because I had seen my  
to lye as dust for a long while together, and then to  
it was given to the prooife of these words to the  
throne, I saw the dead small and great stand before  
and the books were opened. Ye see cause why

<sup>† Re. 12</sup>  
<sup>\* Exo. 24</sup>  
6. 7,

I should make use to the joy of the godly of the labours or works of the late godly Ministry, sith these are one part of the former part of the first resurrection: And why I should depend upon the Visions and Voices to set home this discourse, as the principle reason of all, it being those Visions and Voices in *Re. 11, 19.* 2 There to take also the voice Goodman Weeks, a man dead long since yet called on when I had no cause at all to think of him. For 3 It is the Spirit and the Bride that saith come, which spirit occureth to the letter. It is not the Church, and let it that saith come: The 1260 ye see fitted well from 365 a number not set by me but by one who is dead long since toward whose country yet I stand, when I set my right foot on the Sea and left foot on the earth like the Angel with this the opened book: but *Daniels* first number of his two last being 1290 inlargeth it: thirty years: so hath he reached exactly by this measure who said, That the \**R. 31,*  
17. \*Angel measur'd according to the measure of a man, who had placed heaven opened to a white horse unto the white horse head in *Pateroster* in 1656. And indeed,

So many were the years of the warre called by *Fuller* the holy warre, when men were so deceived by Satan who went forth of his prison, that they thought themselves cleansed from their sins, when they were but wiped of their money: he went out to deceive the Nations saith the text. And so many were the years of the first resurrection: that the end of a thousand could not exactly mark either of them forth: for some men perversly may begin the first resurrection with the first year of Queen *Elizabeth* and yet prove the first resurrection. Yet more perverse shall they be who deny all this resurrection, which is done to warn us of the neernessee of the bodies resurrection. say in that he inspired and constrained me so as that 1656 when *Daniels* date was just run, I must go and live again at the white horse head in that street of the name

Our Father. he having said, †The times the Father hath <sup>† Aet. 1,</sup>  
 in his own power ; he here sheweth it by that name 7.  
 our Adversary giving to a street, giving us cause of <sup>\*Mar,</sup>  
 fight against them and of faith as for it ; so because as <sup>24. 15.</sup>  
 advised the Jewes from the end of Judea and named Da-  
 for understanding : so by the end thence of Daniels num-  
 giveth us cause from *Dan. 12, 11*, to understand this is  
 end of the Comforter and of the Fathers appointment ;  
 of him our Lord saith, †He shall receive of mine and  
 show it unto you. Ergo, from the beginning of 1656, at  
 year end expect further blessednesse : for it is the space  
 between Daniels two last dates, that hath a blessing to it,  
 this space is shortned 7 years for the Ele<sup>A</sup> sake, sith  
 I was at the waters of the river in 1662 there wan-  
 , years.

<sup>tFeb 16.</sup>

<sup>15.</sup>

Blessed is he that hath part in that resurrection : On  
 the second death hath no power : but they shall be  
 of God and Christ and shall reign with him a thou- <sup>† continue</sup>  
 years : begin it *A. D. 1365*, saying, That seeing the <sup>it for ever</sup>  
 receiver of the Beast and false Prophet are with them cast <sup>\*Re. 20.</sup>  
 the \*lake of fire to be tormented for ever : that this se-  
 thousand is begun in this life and lasteth for ever and  
 least ye make the happiness of them of vers 6 shor-  
 than the torment of them in vers 10. Object, They of  
 faith of *Waldus* were a reformation, or resurrection be-  
 the *Hussites* ? I answer God gave not them such pow-  
 to fight for the defence of their own lives ; the which  
 will not call a blessednesse is worthy to be hurt of the  
 Death : Death is palenesse if there be fear of hell ;  
 beheld to the 4<sup>th</sup> seal a pale horse, his name that sate  
 him was death and hell followed with him : and pow-  
 was given unto them to kill with sword, death, hun- <sup>† Re. 6,8.</sup>  
 and with the Beasts of the earth. Of these he kills  
 like a Butcher who kills not by his evil deeds souls.  
 this rider is a prophetic, so is the 4<sup>th</sup> Beast verse 7  
 to the end of the world, the Beast who is (after the  
 Beast

†Re.17,

8. Beast that was (not in constantine,) is he : that the 4<sup>th</sup> Beast like a \*flying Eagle having eyes signifying eye sight, at the end discovers the rider. And in that he calls him Death who sits on the pale horse, he calls him the finisher of sin for sin when it is finished bringeth forth Death : the death of the soul, This is the death to be escaped by this faith:

Re.20.5,

The first death appears to \*be that threatening of living notwithstanding: it is a threatening against such as would on the side of the Beast hazard their souls rather than their bodies against Beast and Image, Great must the joy be of the man born blind and restored to sight by our Lords spittle, Greater must this mans joy be, who through the man with eyes round about his head, believeth it the guift of the Comforter the Holy Ghost, to assure us of heaven.

†John,9,

It was at Spittle †that mine eyes were first opened, (and on the Lords day,) to see that I had left, The book sweet in the mouth as honey, and bitter in the belly, at the Beehives whence honey comes, and at the Bishops head whence bitterness comes by treading down: It is one sign, \*against them who have painted the Holy Ghost like a Pidgeon, yea and God besides Christ. Those eyes glorified Jesus, but here he speaks again of the spirit which they that believe in him should receive: †For the Holy Ghost was not yet given because that Jesus was not yet

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38. glorified ; at his ascending fith he gave guifts to men, he that is descending is the same who ascended, and now therefore gives guifts. Begin heaven ye must at the two men Angels in white apparel, and perceive ye will, as it, the reason of all this \*whitenesse in witnesses; so also the

\*Act,1,

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†Mar,

11.

\*2Thes,

2.

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 The Law was given in fire. Johns testimony of Christ <sup>†Mat. 3.</sup>  
 Every baptism, or heaven begun in tongues like fire, *At*  
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 eon and certainty of this word is revealed by fire, is the  
 God declar'd these guifts of fire a little before the  
 of London, that he might be known by his judgments  
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 the man of sin, was not in the 36 years, but was  
 three first hundred, even in all the Pagan Empe-  
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 the Apostles through a few Ceremonies, occasioning  
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Re. 10. 5,

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by a white horse natural, giving us by this body to laugh against the Papists, holding by a piece of bread transubstantiation, or that his body is eaten by us: Sacramentally we say it is so: we say, that it which we eat is a sign and seal of his body. So might I end,

But if ye say, It is said of Satan that he should deceive the Nations no more until the thousand years should be finished? I answer, the meaning is, That he should deceive them no more in that foul manner so as ever to turn them to be Pagans again: No not the ruling powers, but that they should with himselfe be bound to the name of Christ. The name of *Christmas day* and of *Easter day*, or those times how are they turned now to more wickednesse than another dayes. This is the fruit of binding the conscience man by the Churches traditions, neglecting this word Let every man concerning a day be fully perswaded in his own mind. In the first two Centuries, but as I best remember in the first Centre or nigh it, The Churches began much to differ about this poynt: so that a man reasonably saith, That the binding of the observation of day, is that one mystery of iniquity which began to work when the Apostle *Paul* writ to the *Thessalonians*, saying The mystery of iniquity doth already work: only he who now letteth will let &c. For ye may not think that Christians could then meet and eat and drink together without observing of dayes except very privately: but that Papists lettred and hindred: though I believe, That they who could do so were as holy as now they are wick in these observations. I speak not against feasting of the Poor at such times, but against the excessive eating, drinking, carding, cheating and the like.

*1 Tim.*  
¶ 3, 3.

The Papists who especially bind the observation dayes, this day \*have their consciences seared with an iron: 2 Forbid they do their Priests to marry, and command all men they do to abstain from meats upon certayne dayes.

es. So those three verses are three notable marks about them. 3 Remember the falling away in St. Paul's Epistles, And the falling down from heaven in St. John, Re. 12. 4 That Satan the Old Serpent from whose face the man fled : no woman else against him hath, her son born by new name to reveal her time, and the Serpent Seal to the help of faith against him : she fled by Eagle wings, and he hath two wings of an Eagle the same seal. The Serpent King tempted, and the woman tempied in the Garden of Eden. She was trodden underfoot for a long while, Her son is participant with her in being trodden under foot for a long while : that man is the holy City : for Cities or people come forth Women : the word Woman facilitates the faith, or ease of treading down. 6 The enemy the text signifies by the sand of the Sea for multitude : and Arnoux the author, whilst he defended the word Universal in opposition to a few, he little thought he came that way under prophesie of a multitude : for they call their Church Universal. And whilst he lifteth up the antiquity of it and Novelty, he little thought upon the prophecie of a year, and of 1260 to mean years. And that the truth of a man and by a white horse, and horse out of the antient Paternoster Row should clear the life by thrones. And that God this way sheweth he hath a design for their salvation and ours first of all. Therefore after a while let this book be common to but a while more closely let it go forth. He on the had a name written that no man knew but he himself I had my changed name written and blotted it out in Sep. 1662 : Be silent O all flesh before the Lord He saith that narrow is the way that leadeth to life where be that find it : the Papists way is not it, for way is general or Universal ; contrary to the remanent believing Jewes, which the Apostle pleadeth for, And

And St. John saith, He came to his own and his own received him not: but as many as received him, to them gave he power &c. The Jewish people universally received him not. 7 Both the wickednesse of these Papist Christians. and wickednesse of the Jewes also, seem to have put God upon the speaking in his Prophets of a remnant. See the wickednesse of the Jewes described in Psal 106<sup>th</sup>: and see the foul fault of Aaron whom God gave to be as a mouth to Moses, in that Aaron at the request of the people made them a golden Calfe: the people so soon forgat both the works of God and the Commandement. As that they say of the Calfe, these be thy Gods O Israel which brought thee up &c. And God gave the Beast of the Sea a mouth, Even the Romish Priests; And also in if Jeroboam the King of Israel his calling two Calves Gods, ans ye see whence he had skil to frame those Gods that he called the Gods of Israel: and other Kings walked in the wayes of Jeroboam, almost 400 years together. Ye see it a just thing sith Kings called Calves Gods, that God should call Kings beasts: and yet that also to keep the sin in memory, that the rest might shun it, so often to repeat the sin: and he calleth Kings Gods. As the Jewes so speedily sinned against the first Commandement. So the Papists have sinned openly against the second, in that they have maintained Images which the second Commandement forbids. They who teach to break any one of the least Commandments, they shall be called the least in the Kingdome of heaven. If we cannot do them let us teach them. 8 The Apostle spake thus, I thank my God I speak with tongues more then they all: yet in the Church I had rather speak 5 words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue. Comit then is the doctrine of Papists, who in the Assembly Church teach or pray in the unknown tongue of Latin pco

\*1 Cor.  
14.18,  
19.

<sup>†</sup>Exod,  
32.4.

people that understand not that tongue. Pope ~~Vitalianus~~<sup>John</sup> over the Laten service into England in 666 saith just the number of the Beast: and to manifest before us Satan loosed out of prison, just a thousand year after London is burned. And as to this thousand year end; also to the Saints or Martyrs thousand year end, he was manifested loosed: the thousand is one with a double manifestation. Therefore,

We look to History first for so great Armies, as never  
was the like heard of before or since, at such a time as the  
thousand year, to stand with this discourse might be ex-  
plained: for hereby we are to know by verse 7, 8, That Sa-  
tan in his time was expir'd: and Satan was let loose long before  
it be 1666: and as to that hand or part we look to History:  
in the also on this hand,

We look to History at such a time as the thousand year  
God stand with the discourse of ver 4, 5. might be expir'd  
in that way the first resurrection, might best appear on  
to his hand. And sith they are laid down together, their  
Jewes must be nigh together. Occurring to History.

So those gather these Histories,

God raised Ottoman the great and first Emperor of the  
Comabometans; and against him God stirred up Pope Boniface  
the 8th, who had two swords carried before him to shew  
claim both to Kingly and Priestly government: this  
double government is the two thorns. Those powers  
appeared each against other in A. D. 1300 saith <sup>Na-</sup>  
<sup>Re. 13,</sup> Lord of Markisone: and for a thousand year space the  
undevil and his roaring Tyrants of this world were restrain-  
from that high degree of Universal tyranny, that they  
before and after used. For God daunted them and  
used the power of Satan that he might well stirre up  
particular and Provincial wars: but universal wars a-  
mongst the people and whole Nations of the world, that  
to say between Monerch and Monerch there was none  
raised

raised during 1000 year, ending A. D. 1300 : Now it pleased God to permit Satan to raise up by his Instruments most terrible and Universal Warrs for a season, he means soon after that time not just at it. And in page 23 saith. Wherefore *Abissus* meaning but a low degree and base Estate the Devil is but restrained from his uttermost tirany and not at this time bound in *Gebennah*: For all the Scriptures testify, he hath and shall ever have to the worlds end that freedome and liberty to go tempting mankind. I find that these powers *Gog* or *Pope* it sounds as **God**, and *Magog Turk*. I advise you to see by i other Histories that above 65 year after 1300 these warrs was great continuing long, I find it by *Pridiox*, so as you have liberty to say that that 8<sup>th</sup> verse of the Devil going forth to deceive, and the Nations going forth to Warre was not untill 1365 at the soonest in any great measure fulfilled: by the end of the thousand ye gather the beginning.

On verse 9<sup>th</sup> *Napeir* saith, Their chief battels were fought besides the lands of Christians, in *Europe* and in *Asia Minor* and thereabouts where God at first planted his holy Citizens, even the 7 Churches which St. *John* wrote unto: At length (God willing) shall these *Papistical* and *Mahometan* Kingdomes, both enemies to God be destroy'd. So he. But sith the power of *Constantine* in his successors 3 or 4, or them long after him opposed Images even the

\**Pridiox* page. 225 the *Turk* his coming against *Constantinople* and taking of it conclude, that now is fulfilled vers 9<sup>th</sup>, And they went up on the breadth of the earth, (as the sand of the Sea, sheweth the greatnessse of the multitude,) and compassed the Camp of the Saints about and the beloved Citie. Beloved, first for those *Constantines* sakes who warred against the Popes Images long before from the *East*. 2 Beloved because by this time the Doctrine of the *Hussites* had taken great hold. If any man say that the enemies *Gog* and *M*

or suppose only Magog the Turk spoiled that City of Constantinople, yet was the Pope as bitter an enemy to the Hussites between the years 1411 and 1438 Magog could be.

Under the command of Zisca were the Hussites, and by victorious were they in eleven Battels between those years. And therefore of these their might be many in constantinople, unto & in that year 1553 : & therefore in heart being enemies to the Hussites, and on any liberty or advantage outwardly, they both compassed the Camp about as saith that 9<sup>th</sup> verse. But wilt thou say, The enemies Gog and Magog yet remaind, and therefore are not saith the latter part of that 9<sup>th</sup> verse burnt with fire ? <sup>†R<sup>e</sup>, 20. 9.</sup>

Answer, The Spirit of God often puts things of a vast interval of time together, as ye saw in revealing the man sin, Therefore let us expect this devouring with fire to meanted of a time yet to come, even to it in Re. 18, 8. She shall be utterly burnt with fire, for strong is the God who judgeth her. God hath ingaged his strength for it: Let us believe. Symonds saith, That Hus Jerome of Prague were by the Pope and by a Counsel turned to ashes in the year 1415 : (Pridiox differs about 10 year.) The more likely is it, That they began their confession or Reformation very young, because that by so many were converted : If they dyed old men they begin it by 1365. Thence, with we saw knowledge exceedingly increased in our \*Daniel, parts, Say that those great warrs might give an occasio- 12, 4. n of knowledge to the followers of the Hussites, which all the Gayler kept the hold : For Popes have kept in Kingdome by keeping the people in ignorance : that Beoprick keeps the Bible in Laten : And Ours have remained knowledge by putting so short a Catechism as is used before the Bible : honest men know how useful the Catechisms are. Finally brethren pray for us, that these

these things of the Gospel may have a free passage. *Constans* whom the *Saracens* overthrew and prevailed mightily against, (so did God punish Christians for their wickednesse,) with their new *Alcheron* Dotages A. D. 642. *Constantine* the third overthrew the *Saracens* or *Turks*; and made them Tributaries. To prove and illustrate some things of the *Arians* before specified.

*Arius* held that when Christ was born into the world it was not God that came thus amongst us, but a mere man called the Son of God, for the abundance of Spirit in him, and for the Office to which he was appointed. The *Arians* held that the Son of God brought his body from heaven, and passed only through the womb of the Virgin Mary as through a Pipe, and that his body was no true body like unto ours, but an *Erean* and Celestial &c. so that his body was impassible and without sense of pain when he suffer'd. *Nestorius* held that the Son of God taking the nature of man the flesh being but a drop to the Ocean of Divinity was absprt and annihilated hereby; and so he had indeed but one nature. *Eutichius* held that as in Christ there was two natures so there was two persons. In the *Turks Alcheron* it is said, that when the Officers came with *Judas* to apprehend Christ, he turned *Judas* into the like-ness of himselfe, he vanishing immediately away, and so *Judas* not Jesus was crucified. Against all these hold ye that Jesus born of the Virgin Mary a true humane body & was one Person consisting of two natures; & that it was he that suffer'd death for us: for all these things are taught in the Gospel. I leave him. No man can say that Jesus is the Lord, (what ere the Church holds) but by the Holy Ghost. This I say, that the Gospel is plain against those Heresies. And hold ye the Histories of Scripture and prophesies against the Pope. 1 Gather these which concern the captivity of Israels twelve Tribes in Egypt under *Pharoah*. 2 And the falling away of the ten Tribes ap-

A.D.  
1642.  
mon.

almost 400 years together these made a Kingdome di-  
ed from the loine of *David*: by *Jeroboam*, *Solomont* Scr-  
they were divided; And,

*Judah* and *Benjamin* two Tribes remained under  
his loyn *Reboboam* *Solomons* Son: For the promises of  
were to *David*. 3 And the Captivity of *Judah*  
at King *Nebuchadnezer*: this divided Kingdome, or  
of Israels seed, might in private serve God looking  
ards *Jerusalem*. And the ten Tribes, bereaved of the  
worship and place thereof, by *Jeroboam* \* listing up  
the against God, doubtlesse had some men hiding  
mselves from the worship of the Idol calves of gold,  
up by *Jeroboam*.

\* 1 Kings  
12, 26,  
27.

Demand ye what Religion the seed  
fwoe could use in any of these three spaces of time?  
ye, That as in Queen Maries dayes, and also in the  
time, before when the Court trod under foot the ho-  
City, as our reason telts us, professors of the truth  
themselves, so, verily the *Revelat.* by the Womans  
into the wildernesse that long time, tells us no lesse:

4 They who could not fly and be hid suffer'd Mar-  
tome. These parts are held forth, in the three † *Chil-* † *Daniel*;  
who adventur'd into the fiery Furnace, And *Daniel*  
making his petition \* three times a day to God, contra- \* *Den. 6.*  
to the Gommaund of *Nebuchadnezar* is cast into the  
body of Lyons. What was done in Queen Maries dayes  
it wa  
our faith, that they could and did venture their lives  
on the account of faith.

God hath now by his word of a white horse and white  
following him, and by a man in linnen a few years  
before the great Flame, and by the age of the man *Daniels* † *chap. 12*  
interval of his two last dates just; after he had spoken of *14. 12.*  
which *Messiah* cut off but not for himself, he speaketh of  
Egging time unto a Vision of a man in linnen with eyes as  
ribes of fire, to which ye have the word true verse first,  
the

the word true ye have also to the word Write, a twoe  
from him that sate upon the throne : the throne say I  
God hath marked it fulfilled, by his command in the well  
reputed 1<sup>st</sup> year of C= the first of me to Write. Object, C  
said not to thee Write - But Christ who as he is God sa  
upon all thrones did : also the word true ye have and the  
word, Write, to the call to the Marriage Supper : and to  
the smoaking or burning flax, ye have the word truth in

<sup>tchap. 13</sup> Ifaia. 42, 3, unto victory in St. Mat. By what is written  
20. of the white horseman, \*and at the end of Daniel, this truth  
<sup>\*Re. 19,</sup> must turn to victory, for ver 12 pronounceth a blessing  
20.  
<sup>tchap. 40</sup> Now, because you have a measuring reed before,  
3,3.

Ezekiel thath foretold of a man whose appearance is like  
braffe, with a measuring reed and line of flax. Ergo, Go  
when he sent me to seek the New Jerusalem, furnished me  
before with a line of flax between two sticks at a yard dis  
tance, with a reed and with braffe rings. and because  
here the frame of the City is on the South ver 2, he sent  
me south of London to seek, that which he would I shoul  
find, even the City to consist in the graces of God in  
seven of years on my own spirit : This he wold I shoul  
speak of at the waters of the river, and to say that I mu  
travel till I found it: (end that 28 years in January 1660  
Because I went away nine dayes after in the Spirit, I ma  
vailed when I saw into the letter ; and into this of Ifaia  
Thou shalt be called sought out a City not forsaken  
<sup>chap. 62, 12, see vers 11:</sup> so lead in the Spirit ; For Je  
rusalem which is from above is free is the Mother of us al  
Gala. 4, 26. jerusalem which then was, was in bondage  
Zacharia saw a man with a line go forth to measure Jerusalem  
chap. 2. Christ preached to the world and received it  
to heaven will be and is justified in the Spirit; his spirit  
al Acts who sensibly convinced Thomas of his true body  
hath chosen Thomas now to sease, (rather then another  
name,) the imbodying of all the creatures to praise God

ay I multitude as in Daniel, at this the opening of the *chap. 10.*  
 wells, or at this the throne, like as in the throne of *Re.*  
*ect. c. 3, 14.* on that same occasion giveth us cause to say  
 od side from South to North, and again from North to  
 and then, the 4 Beasts there vers 14 say *Amen* to the voice  
 and the creatures, in referrance to the word *Amen* which <sup>+ Re. 3.</sup>  
 reacheth to the beginning of the creation verse 14,  
 written fulfil our Lords words, He that believeth on me <sup>\* Den. 18</sup>  
 truth of his belly shall flow rivers of living water: not  
 shamed without Doctrine <sup>\* are the waters,</sup> For our  
 is that way declared by God the Prophet that *Moses*  
 is likewise of, nor without an occurrence to the words of  
 God, halfe of the waters of *Jerusalem* go forth toward  
 the former Sea and half toward the hinder Sea, *chap 14,*  
 and *Ezekiel* speaking *chap. 47* of living waters and two  
 reasons, (and in that *March 1662* he lodged me at two great  
 (sermons,) tells us of a never fading leaf, and a never con-  
 houking fruit. The Prophets could not speak, (note it,) of  
 in a setting life (it was left to make that sealed mystery  
 hould to *Immanuel* in whom it comes,) but in Parables before  
 man. That an acknowledgment may be from us to the glo-  
*1660* him who opened his mouth in *Parables*, to the Pha-  
 raim and multitude, and to a people afterward in their  
*Isaiah* our enemy, uttering things kept secret from the <sup>the mal-</sup>  
 taken nation of the world: But <sup>\* to you to whom it is given to</sup> titude.  
 or <sup>\* Mat.</sup> the mysteries of the Kingdome, *vers 11,* <sup>\* Mat.</sup>  
 us all things though they are Parables yet they are inter- <sup>13, 34.</sup>  
<sup>+ Psal.</sup>  
<sup>18, 2.</sup>  
<sup>\* Mat.</sup>  
<sup>24, 16.</sup>  
 To the glory of him who so opened his mouth  
*Jerusalem*; That ye might believe he utter'd so much of old.  
 end of the two witnesses did he utter in Parables,  
 himself said, (because he saw <sup>\* Jerusalem</sup> would be  
 body) al times trodden down of the Gentiles, Let them which  
 another *Judea* flee into the Mountaines,) This Gospel of the  
 Goddome shall be preached for a witnessse to all Nations,  
 then shall the end come, (the here speaks of the end of <sup>tvers, 14</sup>

6. 8. *Judea*: he had above said the end is not yet, all these are  
 the beginning of sorrowes,) *Ergo*, to that witnessse of the  
 Kingdome, and to that end, place the beginning of the  
 two witnessses prophesie, even to his own words; to those  
 because of the power of the enemy before whom the two  
 witnessses prophesie in a mourning weed, it is said, I will  
 give power unto my two witnessses, and they shall prophesie  
 1260 dayes: This end answering to that end, we see  
 by the parables annexed, Two Olive trees and two Candlesticks standing before the God of the earth, in *Zach*  
 (next to the two Olive Branches, the sons of *Oliver*, n  
<sup>\*the Sons</sup> more but named,) it is said, These are the two anointed  
<sup>of C-1</sup> ones, in the Hebrew Sons of Oyl, \*that stand by the Lord  
 first of the whole earth: in particular the witnessses are the  
<sup>tchap, 12</sup> book of *Daniel* and of the *Revelation*. (for *Daniel* who rested  
 now at the end of his 1290 dayes stands in the lot,) but  
 tvers, 34 is a Parable, (though the word of the Lords Kingdom  
 30. *John* 10<sup>th</sup> be come unto me,) shew a man of so poor a pittance of the earth a Lord as my self is, can be the Lord  
 (though but for a mark) they cannot receive it, no, no  
 more than the Jewes could receive the Carpenters Son  
<sup>\*1 Cor. 1,</sup> not considering, that he who built all things is God, or  
 25. that the \*foolishnesse of God is wiser than man, or that  
 the Spirit searcheth the deep things of God. I grant  
 was upon that 14 vers, or upon chap. 6. 5. that I spake  
 it, after that I had laid claim by the colour of my horse  
 and by 4 books bought in *August* 1661, and by the way  
<sup>tZach</sup> and orders of my horses going forth, fusing to his 4 chariots and horses, which are there interpreted, The 4 spirits or winds of the heavens. They went forth between  
<sup>\*chap. 6.</sup> the Mountainous imagination in 1647 in *London*, where I put in for a Kingdom to my selfe, and between that mountainous imagination in 1662 in the North, when I went hence not in letter but in Spirit and lodged by the river *Thames* where I never lodged before, nor had no busi

Note, He hath confirmed by those parables, next  
the end of the two witnesses propnesie their prophetic,  
the two witnessing bookes of numbers, called the two Olive  
trees are the parables, as if there were no difference be-  
tween two books two men and two Islands or Churches ;  
these are the parables which for witnessse from our King-  
dom, the hign Persons here hath he chosen to answer to  
those his words of old, This Gospel of the Kingdom shall  
be preached for a witnessse to all Nations &c. The spi-  
ritual confirmation is also by dream and vision true prophe-

*Zachariah Num. 12<sup>th</sup> 6.* And

Also by the parable of my tender years answering to his  
word of the parable of the tender fig tree þbranch, and þMat.  
24, 32. witnessse of Summer. The people of these two Islands  
are ready to understand the parables of each other, but  
neglect they will those in the text, and this other of the  
spirit upon my spirit, whereby he best of all gives me fel-  
lship with John ; This,

Christ triumphing by reason of the truth is the ultimate \*Re, 1.1  
of his coming and is the white horse. What is it else  
a \*signifying the truth by a horse : such a skip is there  
before from the 2 witnessses to 2 Islands and to 2 men,) \*Re, 5. 3  
in the letter of the horse to this time of ours : As the Ly-  
the banner of *Judah* is skipped from to the root of *David*  
no is Christ the seed of *David* the opener of the book ;  
*Judah* is the princely Tribe and by honour is it now open-  
; It of verie 5<sup>th</sup> he expoundeth verse 6<sup>th</sup>, by the stand-  
of a Lamb as it had been slain ; in that he alots him the  
Office of opening the book verse 7, 9; The Spirit  
use to signify the slain Lamb on my Spirit by a quarter  
Lamb, sith our Ministry say of a piece of bread, The  
body of our Lord : and do not stand as the Papists I have  
done, upon the figure of whole Christ upon a wafer :  
Spirit shewed not an whole Lamb : and two twelves  
4 he shewed thereon, signifying the 12 Tribes and 12

24 Apostles of the Lamb : and the man by a third 12 placed  
 12 as in the margin under 24 is signified 144 as before.  
 144 So ye may passe to the History of the ram slain by Abraham  
 \*Gen. 22 which freed Isaac the promised seed from death. That  
 23. offer by Isaacs Father was but an offer for a figure of what  
 our Lords heavenly father sufferd upon him. That ye  
 †Re. 14. may sing new songs from Mount Sion, and from the 144000  
 3. with the Lamb there, for the love of our Lord to these  
 two Candlesticks or Islands, *Isaiah 24, 14, 16.* 7 For  
 seven Candlesticks are interpreted to mean 7 Churches  
*Re. 1, 20*; Then by these two Churches the mistery open-  
 ed he hath made to answer to the prophesie, the new  
 things of this the Houholder Scribe to answer to the old  
 \*Cant. 7. things. And say, that the \*roofe of thy mouth is like the  
 for best Wine, sweetly causing the lips of the ancient or of  
 straightly those who are asleep to speak, verse 9<sup>th</sup>: so that you ought  
 to answer him: I am my beloveds and his desire is towards  
 me vers 10. So of things new and old to *Thomas* who hath  
 his changed name *John*, to the glory of his Lord, and to  
 that *Jerusalem* which is not in bondage, as by and by ye  
 may further see by names *Jacob* called *Israel* 1<sup>st</sup> Note,  
 †Re. 21. In that I who am *John* was sent to seek a City, which  
 2. coming down from heaven was to be found on my own spi-  
 \*Mat. rit, That this was done for no end but to bring down in  
 11. fulfilling those prophets, the word of \*our Lord, The  
 Law and the prophets prophesied until *John*, that is until  
 †John, 5, this latter *John* of the things which the Father gave the  
 Son to finish, which is called a greater witness than it of  
*John* & *aptist* verse 36: to which witness he hath quickned  
 whom he would. The bodies of them in the grave shall  
 come forth: But ye are first to arise to this burning and  
 †2 This, shining light, The brightness spoken of except ye will  
 3. blot out your names out of this the other and opened book  
 of life to that white throne. It brings down the Prophets  
 because I went south to seek a City *Eze. 40* 3. and *Isai.*

12. and Zacheus 4. a City to be inhabited as towns without walls: no marvail for I found it which is from above On my own spirit, Gal. 4. 26; Jerusalem which was being in bondage with her children, verse 25; as Mount Sinai was, was that City, Seeing our Lord was to say, The true worshippers shall worship him in spirit and in truth; It is,

The reason why he gave the Prophets voyces to lift up Mount Sion in Jerusalem, Because the Spirit of truth John<sup>16</sup> saw how the Jewes would abuse in a pompous shew Mount Sion or the Law, as the Papists have abused the Gospel: he opened his mouth to the multitude in par-

<sup>t</sup>Mat. 3.

aphes: and the Scriptures foreseeing that God would justify the heathen through faith preached the Gospel before Abram,<sup>\* Gen. 12</sup> saying, In thee shall all Nations be blessed Gal. 13.

8. Note, He sucketh the Gospel from a short sentence. The spirit preacheth this fish he was Grand Father to Israel, in that word Grand-Father-Credit upon the romans seed that fled: To confirm the old by the new, the Prophets spake in the singular number, Jacob, Israel, Joseph, Ephraim, Judah, To confirm this word, To Abram and to his seed were the promises made, He saith not two seeds but as of one, And to thy seed <sup>t</sup>Gal. 3. 16, 29, which is Christ: If ye are Christs ye are Abrahams seed; ad heirs by promise. Now,

Look upon it to Abram before he was Abraham, The lord said, tell the \*Starrs if thou be able to number them. And he said unto him so shall thy seed be? Thou art ready to say the Apostle preached wrong: but stay thy selfe that above.

<sup>\*Gen. 15</sup>

Look upon Jacobs blessing of his Grand sons by Joseph, Angel which redeemed me blesse Ephraim & Manasseh: blesseth the younger before the elder, as by Isaac Jacob prophete younger was blessed before Esau: with these words I said Jacob blesse, \* Let my name and the name of my Fathers

be <sup>\*ver 10,</sup>

be named on them and let them grow to a multitude in the midst of the earth: he saith of *Ephraim*, (of which Tribe sprung *Jeroboam*,) his seed shall become a multitude of Nations or fulnesse, Therefore before *Manasseh* he blessed *Ephraim*: This was fulfilled in that ten Tribes fell to *Jeroboam* of *Ephraim*, so is he according to vers 19 a younger brother greater than the elder. 2 Therefore *Ephraim* is much spoken of in *Hosea* 12<sup>th</sup>, where *Jacob* is also mentioned, both of whom dyed many years before *Hosea* prophesied, which was after *Jeroboams* dayes; so I say comes it to passe that a single name is used. *Ephraims* greatness here consisteth of outward glory, He is a Merchant he is

<sup>†Re.</sup> 18, trich, I have found me substance saith he ver 7,8: *Ephraim* provoked the Lord to anger vers 14: and his reproach shall his Lord return unto him: this is done in 2 horns like as to the Beast <sup>Re.</sup> 13 11. 3 Many were the standings of the Israelites in the wilderness, where you read how they provoked God at the red Sea, *Psal.* 106, 7. and they tempted the Kord at *Rephidim* where they wanted water, *Exod.* 17, 2, 3. Thence they come to Mount *Sinai*, where by <sup>†chap,</sup> <sup>19. 20.</sup> *Moses* they received from God the ten Commandements. 4 They made a calfe in *Horeb* and worshiped the golden Image, *Psal.* 106, 19, They changed their glory (even God) into the similitude of an Ox, vers 20: For *Jeroboam* who brought up that Idolatry, hath as he is of *Ephraims* tribe an Ox for his Arms, it seems the reason of that speech. Now,

<sup>†vers, 2.</sup> Look upon the saying in *Psal.* 87. <sup>†</sup>The Lord loveth the gates of sion more than all the dwellings of *Jacob*: and from what is here premised thou easily gatherest, that though the Apostle *Paul* said, *Jacob* have <sup>\*Rom. 9.</sup> I loved and *Esau* <sup>13.</sup> have I hated, (sith *Esau* came with 400 men when *Jacob* met him but with a few,) that speech of the Apostle was especially to be understood of the election, <sup>\*as of that</sup> single person *Jacob* so of others: and that sith *Jeroboam* had

<sup>\*Rom.</sup>  
9. 11.

giv.

en himselfe to Idolatry, and to lift up \*polisie above the <sup>\*1 Kin 11</sup>  
ship of God at *Jerusalem*, and yet was he great, That  
was the reason of that speech, (as also from this, The  
ingression of *Jacob* is *Samaria*,) The Lord loveth the  
of *Sion* more than all the dwellings of *Jacob*: for Ja-  
is named on all the seed of *Israel* in that place. <sup>+Mica.</sup>

set, Christ to come of *David* of the loim of *Judah*, Ju- <sup>1. 5.</sup>

is in this single name, seed, or honour the Scepter con-  
ned until *Shiloh* \*come: we render it a fuller knowledge <sup>\*Gen. 4.</sup>  
the truth of our Apostles speech, Not of seeds as of <sup>99.</sup>  
it but as of one giving us heirship taccording to the pro-  
is made in *Abraham*, yet in Christ before he was. And, <sup>+Gal. 3.</sup>

im oses also penned truth though that seed should be a  
ch mide or as the Starts: as fish to *Josephs* \*son for in- <sup>\*Gen. 46</sup>  
like See *Jeremie* spake of *Jacob* and of *David* chap. 30 9 <sup>18.</sup>

of and of the New covenant chap. 31 31 33, and of the  
acy thing of the Old: the new can be made only in Christ,  
ap- only can give us a new heart. 3 We under Queen  
od. dayes were scoffed at: *Ishmael* was a scoffer, yet  
by all Israel, both did pertake of the outward sign  
nts. nmeission: Yet are not all *Israel* who'are of *Israel*, but  
den shall thy seed be called: and God having said, *Sarah*  
ven bear thee a Son indeed, & thou shall call his name (for  
am had laughed,) *Isaac*: and I will establish <sup>my co.</sup> <sup>\*Gen. 17</sup>  
im with him for an everlasting covenant and with his  
hat after him vers 19. As for *Ishmael* 12 Princes shall he  
giv.

But my Covenant will I establish with *Isaac*, vers

Thy name shall be no more *Abram* but *Abrahams*:

Father of many Nations &c. I will be a God to  
that to thy seed. Christ before *Abraham* was the

*Esa*, doth thus give us hold on the words, Your Fa-

*Jacob* did eat mannah and are dead, herein he minds them

was sin in the wilderness, which *Jeremiah* calls a break-

that the Covenant naming *Egypt*, to mind them of what

had he spake: it that was presently after made in the

wil-

wildernesſe at their forth coming. This is the bread whid  
commeth down from heaven that a man may eat thereof  
and not dy, for man lives not by bread alone but by ev  
word that proceeds out of the mouth of God. I am sai  
he that bread of life: Then it followes that *Isaac* had bi  
the name until the fulnesse of time came, or that Chri  
came, in whom alone by feeding on him can stand the  
everlastingnesſe of the covenant, and of life everlasting  
**First Note,**

How it concern'd Jesus as to change the name of *John* ca  
lling him *Elias*, and as before to maintain Israel a Kingdom  
by it ſelfe, each ſingle name in the mouth of the Prophet  
meaſing the \*companions or people each of them after

\***Eze,37** Diſtition by *Jeroboam*; I ſay as ſo to maintain theſe, ſo  
to ſo ſpeak of *John* tarrying till he came, even in the  
guitis to the opening of the other book of life comes he ou  
or elſe verily the covenant that is not without New a  
Old could not have been ſo ſure to us. **Note**, ſeven  
this rideſ of the white horſe faſh, I ſee heaven opened a  
behold a white horſe: the wonder at *Habahah* He ſay  
at *Isaac Laughter* a name on this man of changed name  
he on the horſe had a name written that no man knew  
the wonder is taken away; For whoſo laugheth not ha  
not faſh that heaven is opened: What heaven opened  
us and we not laugh? Wee be to all thoſe that imba  
not this faſh with laughter and ſong, ſith scoffed at he  
we been by the *Ismaelites*, even by Papists: as it we w  
all Phanaticks: the more eaſily ye believe *John Poſſ.*

The Jewes Rabbins held that all the Kings of *Israel* w  
to Gehennah that is to hell, and the Author of the view  
Scripture iuſtifies this judgement. The *Revelat.* ſaith  
the ten horns or Kings give their Kingdome to the Be  
and this book faſh, The Devil the Beſt and falſe Prop  
are caſt into a lake of fire. So that the Papists in call  
themselves universal, by Scripture carry but a pom

hid upon earth, dangerous of hell. And,  
¶ Our Lord to the Pharisees in whose stead they are set  
down, saith † The Kingdome of God comes not with ob-  
servation or outward shew: and to them who say, Lo here  
be lo there as Papists and Quakers are at this time apt to  
think, he saith, The Kingdonae of God is among you as  
emergent verse 21.

<sup>† Lu. 17,</sup>  
<sup>20.</sup>

<sup>ver, 22.</sup>

And to his Disciples he said, the dayes will come when  
you shall desire to see one of the dayes of the Son of man and  
you shall not see it. Again, the other in Mat. 24 are dis-  
covered by chambers and secret places, such as the Quakers  
dwelt in a time when they needed not, between 1650  
and 1660 of these, (yea and we may speak it of Papists also,  
for which of late years could perform but an hidden service in  
the land and Scotland,) Our Lord saith, And they shall say  
to you, See here and see there, Go not after them: For  
when the lightning that lightneth out of the one part under  
the heaven, shineth unto the other part under heaven, so shall  
the day of man be in his day vers 24.

Our Lord according to his word appears to be with  
those who baptize with fewest outward shewes. The  
Quakers have a great outward shew but baptize not. The  
Papists baptize but with abundance of outward shew, they  
use the water in the Font and such like; Therefore (as  
because of the mind inligening given us at this time,) Our  
Lord is with us. Go teach baptizing them, and lo  
with you alway even to the end of the world. <sup>† Mat.</sup>

What day is that desirable day? It is the day of this  
world revealing by the act of the Comforter to convince  
the world of sin for their unbelief in Christ: yet is it a day  
of both sweet and bitter: for the little book is sweet and bitter. But  
is a day of revealing, Ergo, sweet: a day of unbelief,  
bitter. You have seen it by the gathering of the  
Quakers, and by the tribulation of these dayes, to which  
tribulation and tribulation is the word those, so to mark out  
to

\*Zac. 14.

3.

vers. 8.

20.

to us this day. A day foretold by the Prophets, it is that  
 day by the living <sup>\*</sup>waters of Jerusalem going forth from sea  
 to sea to awaken your hearts out of the sleep of sin. 2 But  
 a day spoken of by the horse bells holiness on them, which  
 I have shewed you in the horse of three spots, the dam  
 bought upon Trinity Monday: because it falleth out to  
 him who was commanded of God to buy the white horse  
 and ride him in 1661 and the other since North and South  
 so order'd by God that ye might be the more excited to re-  
 pentance and amendment of life, at the fulfilling of his  
 word, to sound forth these, the dam in 1664 and her col-  
 in 1669 were both at Lewis and elsewhere in the South  
 3 This is the day for it is revealed by water and by the spi-  
 rit: and except a man be born of these, (tell your Rulers)  
 we cannot enter into the Kingdom of God, John 3  
 Heaven is opened the white throne warns you of the  
 glorious throne of Mat. 25; Look that by faith and re-  
 pentance ye place your selves with the sheep, so shall ye  
 receive this saying, Come ye blessed. Otherwise, that  
 if ye dare think of turning to Popery, look ye to hear the  
 saying, Go ye accursed: for these have given their me-  
 and drink not to Christ but to Antichrist; For ye gave  
 not, or did it not to one or more of the least of Christ his  
 brethren: but to those whom Antichrist or sin hath in-  
 sed. 4 Christ comes as a thief with many names in the  
 day, that he might not come for suddennesse as a thief  
 the night. Why of your selves judge ye not what is right?  
 The Spirit of truth comes to convince the world of in-  
 righteousness and of judgment, because our Lord is gone  
 to the Father and ye see him no more. Is it right to per-  
 swade the world to deny wife, life and lands for his name  
 sake and to see the world no more till he comes to destroy  
 it: or is this righteousness whereby to convince the world  
 is this his going to the Father: if it could be so? It is not  
 the sending of the Comforter, nor a convincing by judg-  
 ment

that were it were not, to destroy the world and not forewarn  
 (mans dayes shall yet be 120 years ; The Spirit of  
 Christ to preached in the dayes of *Noah.*) Therefore he  
 which chosen by the judgement, (yea and by judgements,) <sup>+Gen.6.</sup>  
 who is the judged Prince of this world, To convince or <sup>3.7.</sup>  
 prove you by the judgment of your Prince, fine white  
 raimen : and every body heart and soul of those, who wear  
 white raimen, Let them for ever and ever pertake of for-  
 evres, if they will not acknowledge this to be the com-  
 of the Comforter ; and Christ in him ; (For, no lesse  
 can be implied where it is not expressed,) forewarning the  
 world, by opening the other book of life, at this the time <sup>\*1 Pet. 3.</sup>  
 the Sca and the waves roaring, (before the next words  
 fulfilled,) mens hearts failing them for fear &c. For  
 our selves can judge, that such a time is no fit time to gain  
 by the book of life placed to the white throne, to the  
 it should be preached. *Ergo*, study ye that throne  
 that book of life. Say ye God hath of old taken it that  
 now lift up in his service to convince us by : that which  
 Prince hath order'd & our felvcs have done. God we  
 to be Omnicient. The ancient of dayes in *Daniel* <sup>+who</sup> <sup>tchap. 7,</sup>  
 of the *Messia* and declares the abovesaid long time, <sup>9.</sup>  
 from whom *Messia* bore witness and *Daniel* to him : his gar-  
 ment is white as snow, and his throne like the fiery flame,  
 in the judgment gives he, (for knew ye not that the Saints  
 shall judge the world,) to the Saints of the most high : it is  
 right ye have seen we pertake of, <sup>1st.</sup> Because the first  
 connection as wel as inspiration is to us. <sup>2</sup> Take heed ye  
 not the Holy Ghost ; for ye have again put on white  
 the outward witness of \*righteousnesse, <sup>R. 19,8:</sup> <sup>\*Joh. 16</sup>  
 nam righteousness hereby he reproveth you. <sup>3</sup> Of judg-  
 ment because he the Prince of this world hath reproved by  
 worldly things, Thrones and Banners. If I go not away  
 Comforter will not come unto you verse 7 : that is the  
 judgment of Prophesie will not be upon you ; which Spirit  
 me

after his ascending, the number of 12 received upon them  
in cloven tongues like fire. The two men Angels were  
in white apparel \*who said, this same Jesus shall  
so come as ye see him go up into heaven. When the an-  
\* *A&T.* 2,  
11,  
† *Eph.* 5.  
cing then in white, (for ye must not restrain the word  
his so coming as he went up to the cloud alone,) it is  
righteousnesse in this the absence of his to choose to  
white horse, white linnen both a guift to the man, who  
hath opened the mistery of the eagle seal. 4 Sith yere  
*John* heard one of the 4 Beasts say, (these I have shewed  
bee the 4 Evangelists comprising the whole New Testa-  
ment : I say he saith,) Come and sees; and *John* saw  
the Lamb opened one of the seals: (him hath God  
Father sealed:) To \* *john* his beholding a white horse  
that first seal in the primative times, none of you will  
ny the way whereby Christ conquer'd souls, and went  
forth to conquer, to be the Spirit of prophesie which con-  
tinued a little after *John* and but a little after. How is  
for fear of whether of your Princes Christ or c- the secon  
is it, that ye read, I am thy fellow servant that have  
testimony of Jesus, worship God : for the testimony  
Jesus is the Spirit of prophesie; And ye acknowledge it  
What seal now opened could be like to the seal of the  
gleas gathering: Our Lords words and the Christian E-  
ner sealed to this time, and what horse like to a white  
horse, to witness the Spirit of prophesie a guift of Christ  
now just before he descend to judge the world: Ergo,  
Comforter convinceth you of sin because you believe  
in Christ: And because ye say he is the ancient of days  
the *Amnen* the beginning of the creation, or that he is the  
† *John*, 5, cording to the Greek letters *Alpha* first and *Omega* the  
this way according to that title of his declar'd, and ever  
this his work finished bears witnessse, being a greater  
nesse than it of *John* that he is the ancient: I say he

the which you of unbelief, because you professe him *Alpha*,  
we confesse him not upon these grounds to be *Omega*: as  
shale had to oft pronounced that title of first and last, and  
not by his word of old and works now anew to assure  
s b same. Therefore,

Pateroster now and *Amen-Corner*, he seeing the finish-  
of your service after prayers and common close of all  
Pateroster and *Amen*, hath he not well chosen, before the  
street and corner now, was of that name to say, Thus  
ere the \* *Amen*, to signifying the beginning as in vers 14, \*Re3. 14  
ved the end by giving me who lived in *Pateroster* but lod- †1637,

Tell in *Amen* of old, that I might take these places as wel  
the uplifted stusse in your service; I say your prayer and  
asse and all for a witnesse against you, to signifie and as-  
orse by the end that word of his, The works which the  
ill other hath given me to finish bear witnesse of me that the  
I wether hath sent me: even the same words which he spake  
hco did they now that way bear witnesse, That all men  
w iould honour the son having taught us to call God Father  
sec Old, and so honour'd the Father, as he the Father hath  
ve bound'd the Son now anew, by leading his sons servant  
ony a street of his own name, in that year of our Lord 1656;

as it was in the dayes of *Noe*, so is it in this

anB of our Lord being revealed by the Spirit of truth: he

will glorifie me for he shall receive of mine and shew it

ffCh you, vers 14, All things that the Father \* hath are mine, \*Job, 16.

The mighty Counsellor. Who is our Father?

the everlasting Father who is the son also and Prince †Isai. 11

† danace, who said, Honour thy Father and thy Mother.

he is who is our Mother? The Woman that fled into the wil-

zah ness. As the Father sealed him the \* meat that indures \*John. 6.

and everlasting life: so the Spirit hath taken our Lords seal 27.

utter eagles gather'd to seal it, like as that prayer to seal it

he that street and sign the horse head, sealing that way

his

this other truth of the horse, and neernesse of the judgement day; For the Jewes prayers conclude thus, *viz.*  
 Dr. Lightfoot Write him and seal him for an happy life in the day of judgement. Salvation is \*of the Jewes, verl 22: For to them was committed the Oracles of God, Rom. 3,2. Use that prayer: but turn it not by many repetitions to babling. The Father shall give the Holy spirit to them that ask him. Be not like to the heathen.

\*John 7. The Holy Ghost was not yet given because that Jesus was not yet glorified, verl. 39, this is well interpreted by verl. 38, to mean to prophelie, but more surely from *Actis* 1, from vers. 1<sup>st</sup> to verle 7: For to a number about 12 it is said, Have ye received the Holy Ghost, They said to St. Paul, We have not so much as heard whether there be an Holy Ghost, that is whether there be a Spirit of prophesie Unto what then were ye baptised said he. They said to Johns Baptism: he answer'd, John baptised to repentance, saying. That they should believe on Christ to come after him When they heard this, they were baptised in the name of the Lord, And the Holy Ghost came on them and they prophesied: they were about 12 verl 7. Whiche you do not easily sensate the ease of the horse in such a long journey as he with me went: or, the profit of 12 Tennants more or fewer, rather than the love of God in that word of prophesie; of it selfe without the Act of this the Spirit but a uselesse and dead letter, Behold a white horse: and so is also all the sayings of the 12 Apostles if the Spirit of sanctification come not on thy spirit to newnesse of life. But yet the horse assures the prophesie, and the seal assures the horse: For ye read that at the opening of the first

\*Re61. 2 seal, in which primative times was that spirit, John beheld a white horse: so doth this John now to that spirit which is not so much of prophesie as it is a spirit of interpretation and application, *viz.* As by the voice of *Mare* and *Rete* applying our Lords words of comparing the King-

ne of heaven to a net cast into the Sea: like as by the <sup>†Mat.</sup> dream of a written book in my hand in which I turned <sup>13.47.</sup> own leaves, a leaf toward the beginning, and a leaf to- <sup>Innocents day.</sup> the ending: from a mans so doing that a book may <sup>1663.</sup> easily open, I believe I am innocent though hence I a-  
m, that the books to the white throne *Re. 20, 11, 12* now opened: and the entering into heaven is to be fully heeded both of King and people. For I am  
right yet to hope that God for everlasting life to the high  
hath brought them back into these Islands again.

On Michael. day 1670 I set forward 140 miles journey, <sup>Feb. 24.</sup>  
read One of the written books in a high Gallery, and I  
till the Minister came: for so was the dream, <sup>1664.</sup>  
the Vision of <sup>†Litimenis.</sup> Now, seeing the 14 dayes <sup>\*Jan. 24.</sup>  
\*the 17<sup>th</sup> day that ended the last night in ~~Jan. 24.~~ I must <sup>1660.</sup>  
did keep to my house every night induring tempta-

and might not lodge out untill the 14<sup>th</sup> night from it  
I said, This is the hour of throatcutting this night  
a fortnight, and held that the last night I might lodg  
I understand the beginning of the account to begin  
year 1661. And sith I said that Christ or his Angel  
old appear and prevent the throatcutters, but held not  
appearance to joy or safety untill the 14 or last night  
month, I gather hence, first, that I am until the 14 year  
to go forth in a more private manner, And that if by  
time Christ do not appear by some great and general  
evidence on the Islands to have saved our throats, That  
the last year the third Angel is to appear reading un-  
the Minister comes. These which follow give us hope,  
ough of this first I cannot say it was dream, Vision, or  
mediate voice: this I can say it came on my spirit in the  
eland 14 dayes space, vize. 1<sup>st</sup> That the K- & the D-  
at the head of an army and shall stand it out against us  
they know no remedy, and coming in to us shall be  
still. The interpretation I take to be this, That if  
they

they come not into us they cannot be great still. 2 To be true and plain and short O King, Take us the foxes the little foxes that spoil the vines, or I will slay in my day in my day I will slay &c. By foxes I mean Jesuits. Therein ye have a sudden translation from the mouth of his servant to the work of his Lord. 3 I was lifted up in bed and had my hands stretched towards heaven, so the hands answers to Daniels man in linnen, and the stretching forth to that time and manner ; and in that I sealed the whores destruction on my thigh this gives us hope. 4 And in Septem. 1662 I said, The arm of Christ would be seen to be stretched out against Romish Babilon within 14 years. I said in that 14 dayes, Satan I will play up my game against thee to the uttermost : in 1662 when I said, We damned Satan prevailed, but yet not much for that night time I held that the steady minded Protestants, I saw passing towards heaven, and looked upon them as living longer upon earth then Papists, or any of the unsteady: That word we damned in that it arose from my living to 45 years old unmarried, sith the Pope forbids his Priests to marry, you are, as to look upon the adultery spiritual and corporal of Israel, of whose departing from the Lord, He saw wherein he made an emblem, in that God said to him, Go take unto the a wife of whoredomes, for the land hath committed a great whoredome in departing \* from the Lord. It was at the dayes of Uziah and Hezekiah Kings of Judah, and in the dayes of Jeroboam son of Joash King of Israel. First Notes by Jacobs seed was a divided Kingdome, from the beginning of the reign of Jeroboam son of Nebat, who caused, (giving occasion to others to follow his wayes,) Israel to sin for 130 years, that is the reason of his mentioning, King of Judea, and King of Israel ; so, 2 Note that God as he reproved them by making his Prophet an emblem united to the whore of this whoredome ; so sith he hath spoken of Mother of Harlots in the Reve. (a mother therefore a sinner)

fchap 1.

2,

\* see an  
emblem

405.

be son of ruling sinners, as they were of Israel especially  
 the Kingdome of Judah had as our Isles have had some  
 forming Kings,) no way of spirit could better signifie  
 man a brother of the Prophets, than such a spirit as  
 could make this man suitable to those and to these departers  
 on the faith, the like being prophesied of \*in the New <sup>\*Tim. 4. 1</sup>  
 andament as before in the old. 3 Therefore I having said  
 was the Lord of all the earth; I was by the power of the <sup>+1662,</sup>  
 spirit the next week placed for a little while on the side  
 in the damned, as indeed for that unsteadiness of mind (I  
 \*knowing it then the word of the Lord,) It must needs <sup>\*1 Sam. 8</sup>  
 ears, &c: This perturbation is one reason the Prophets cryed <sup>7.</sup>  
 ait, the burthen of the Lord, or the hand of the Lord  
 upon them. 4 I said I was a great deceiver, and so in-  
 nighted is the great Pope: I bin a few hours so, said I would  
 v pase patiently to hell. 5 The next day being Friday, from  
 ion Burton the spirit lead me to ride upon the *souls*; which  
 Thon wrote woes, and that night to behavē my selfe like  
 year Papist refusing flesh meat at *Wetwan*. Upon the Satter-  
 narry, he lead me home again, and nigh *Bever*. a Minister  
 corpse along great garment black made me stand out of the way, <sup>+Mat.</sup>  
 seawing, that if I rid his way I should go to hell. Be wise <sup>23.5.</sup>  
 e and take heed, for we may not reprove the Papists and for-  
 mite our selves. In 1660 I crassid I bowed and mock-  
 was at my selfe an whole night for so doing. It reproveth  
 in time crossings and bowings in these Islands come in since  
 Not a year, or begua again. I hope I am a man as far from  
 ning deceit as any man, and have been of old so, yet so far  
 ing Conformed I was then, as that by that abstinence I was  
 or <sup>13</sup> to Papists; and at *Hull* like to Quakers. It reproveth  
 of Judie Papists deeply guilty this way. Thus was the spirit  
 proprie prophesie on me like as on *Hosea*, shewing the end of  
 d to the prophesie of the two book witnesses by that Spirit.  
 n of Secondly, the word \*of the Lord was made a reproach un- <sup>\*Jer. 29,</sup>  
 re a sinne and a derision daily. Then I said I will speak no <sup>9, 10, 11.</sup>  
 cess  
 more

more in his name. But his word was in mine heart as a burning fire, I coul'd not stay: the Spirit within me constrained me: I am full of matter, *Jobe* 32, 18. Thus was the Spirit on them two Prophets, one year after another in variety of matter exercising himself and renewing me or bringing matter upon me in that manner: for to the apparition, and also to the horse natural his buying, and to live again at the horse head was constraint upon me, and so to the name of reproach clothing me with a cloud *Re. 10, 1*, from sea to sea; and in the wine &c. Thirdly to *Ezekiel* God said, I have laid upon thee the years of their iniquity according to the number of \*dayes 390: so shalt thou bear the iniquity of the house of Israel on thy left side.

\*Note. it  
390  
*Ezekiel* 38  
30.

**L**y again on thy right side, and thou shalt bear the iniquity of the house of Juda 40 dayes: I have appointed thee each day for a year. Thus *Ezek.* is a brother unto me, is a brother Prophet to me; For God laid upon me the iniquity of the 30 years distance between the end of 1260 dayes of years and 1290 dayes of years: the *Roselat.* number: Signifying thereby a joyn't consent to evidence this spirit of prophecie *Re. 19, 10*, and *Dan. 12*. *John* being at the end of the two witnesses prophecie, ye see the reason why our Lord said *John* should tarry till he came: he signifying Grace, Grace taries, or name taries answering to *Semion* Name or Renown. The Law was given by Moses but grace and truth came by Jesus Christ. The word of the Lord as to that Law, (*Isai.* who calls Christ mighty Counsellor,) is to it line upon line and precept upon precept, but here a little and there a little; we must apply the latter words of his to the Gospel: and this is by one drawn from the breasts, vers 9. I have noted before my reader w years. Here note a collection of words scattered, put these to that scattering, counsel and mystery; The Lord hath closed your eyes, (we may apply it to the Papists as well to the Jewes) the Prophets and your Rulers the Seers ha-

as a recovered, chap. 28, 9, 10. chap 29, 11. I render it  
 on- is a reason why to this day the sayings were scatter'd  
 was and sealed; so a reason also why I could not say plainly  
 before London was burned that it should be so: but if I had  
 or collected, that sentence in the sealed letter cast on the  
 ap- Exchange in 1647, London stand or thou art undone, and  
 to mited it to the saying in 1663 of a burning from the be-  
 ginning to the end, This sentence before the fire had been  
 10, lain before me, London shall be undone by a burning from  
 the beginning to the end: but as God scatter'd things in  
 books, so he scatter'd sentences on my Spirit: it is a  
 thou confirmation or a bringing down prophesies, shewing the  
 side, tearing extent or largeness of those words, The Law and  
 Prophets prophesied until John, so that with force af-  
 theer this comparison,

Compare ye the ten tribes to the ten Horns which give  
 Kingdomes unto the Beast until the word of God shall  
 be fulfilled, and the horns to the multitude in the Evan-  
 gists and in the Reve: or the Harlot in the Reve, to the  
 woman of wickednesse, in the Ephah, which Ephah two  
 end of men with wings but no eyes, \*bear away into the land  
 by our shiner, that is, into the land of shaking off, for so is  
 nifying in the Hebrew, they bear the one woman. Two  
 Semen by the wind of Ships wings, between the appariti-  
 ses but of the horse natural passed to and fro, even into that  
 of thid Babel in Genes. 11 in the Ebrew: in the Greek Babi-  
 lon, we call it Babilon in a mistery France or Spain or Flaun-  
 ceppa. 2 After this comparison, that our two Islands may  
 y the likened to Judah and Benjamime: I say with force after  
 drawl, ye say with the Angel, This man is Johns fellow,  
 tend we see this way the largenesse of those words, The  
 put w and the Prophets prophesied until John. !Ye this way  
 the Lo taking Ephraim who hath Ox or Beast for his badg of  
 its aw honore, an Idolater in Jerichoam and rebel against Solos  
 ers ha m, aswell as this way when ye take the two horns like

\*Zac. 5,  
7.  
wind is  
there  
wings

<sup>a</sup>Lamb to the Beast of the Goipel, the Pope an Idolater

\*Re. 13. and rebell against the purity of Christ's Doctrine, ye say,  
¶ These be the 4 hoons which *Zacharia*, the Prophet saw scatter'd Judah Israel and Jerusalem: the beloved of God as in those divided Kingdomes, so his beloved in the Kingdomes of Christ down to this time of ours: for as the Lord shewed *Zacharia* 4 horns so also 4 Carpenters. Christ was con-

†Heb. 3, temptiously called the Carpenters for; though he is worthy of more honour who builded all things than Moses was, and is the horn of salvation, that is, is King of Kings he shewed me in the winter 4 horns and 4 Carpenters: he maketh this the place of mine abode to sign forth his word, The Law and the Prophets prophesied until John, that is to the end of world, and to this the sign of the son of man in heaven, so only can the 4 Carpenters tray the enemy who lift up their horn over *Judah*: this way these Islands appear to be the heaven of the true Church as the land of *Judea* was; so is confirmed that saying, ¶ (under the name of Gentiles the enemy is signified,) why do the Gentiles rage: he that sits in the heavens shall laugh and have them in derision. Which argument of laughter in or under this the light of the 2 Candlesticks is strengthened

†Psal. 2. by the following words, Yet have I set my King upon my holy hill of *Sion*: for it is upon Moant *sion* that the Lamb stands with the 144000 Israelites sealed, and *Sion* and Jerusalem in the Prophets oft are put together, meaning the Citizens of the New Jerusalem the spiritual worshippers; Therefore Jerusalem is the *Reve*. and on my spirit also hath 144: Made in Jesus perfect this worship and number is, for the Law made nothing perfect: But this the better Covenant, called by *seruzy* the New Covenant doth: and the Spirit of truth establishes that same upon Mount *Sion* as the Law was upon Mount *Sinai*: both by writing. Imperfect we see it, Because *Aaron* the moiche of Moses by making a golden calfe at the request of the peo-

ple, laid or occasioned this sin of <sup>†</sup>*Jeroboam* his setting up <sup>1 King.</sup> one of the calves of *Bethel*: the people then saying, Be- <sup>12.20,</sup> hold thy Gods O Israel &c. As that the reason of the <sup>30.</sup> imperfection is manifest, so this the reason of *Amos* the Herds man propheet, is also manifest thus, Seek not *Bethel* nor enter into *Gilgal*: there were schools of the Prophets, <sup>• cap. 1, 2</sup> *Samuel* *Elias* *Jeduthun* and others as Masters: Younger Pro-  
phets trained up under those, were called Scribes or sons  
of the Prophets: *Amos* was no \*Prophets son. The mean-  
ing is seek not God at *Bethel*; no, though of Old an ho-  
nourable place: but seek him that maketh the 7 stars,  
seek the Lord himselfe, that is serve him in spirit and in  
truth as faith our Lord, where he speaks of the hour  
coming and now come, that God would be worshipped  
neither in that Mountain of *Samaria*, nor yet at  
Jerusalem: I say the reason of the words of *Amos* is this,  
*Jeroboam* had set up one of his Idol Gods in *Bethel*, and in  
Din the other, also because the Spirit foresaw that the  
rulers of the people would be more and more Idolatrous  
and superstitious, Tyng the worship of God much to  
places, as in the dayes of Popery by St. Peters and St. Pauls  
Church, and in other the like appears; Therefore the  
Spirit in *HeSEA* said, Come not in ye into *Gilgal*: And  
God had appear'd \*in *Bethel*. So the Spirit of Christ  
reached in them before he was manifested in the flesh, <sup>\*Gen. 28.</sup>  
that this way he might be justified in that Spirit. Yet <sup>29.</sup>  
*Jeroboam* had not sinned in so great a manner, if the will of  
God had not been that for thole dayes, Jerusalem should  
be the place even that outward Citiie of Gods worship:  
that it was the place our Lord affirms, saying of the *Sa-*  
*witans* ye worship ye know not what: we know what  
we worship, that is we worship truly: for salvation is of  
the Jewes, or there men ought to worship. It is spiritual  
dultery that these Prophets chiefly speak against. For  
*Bethel* shall come to nought say they. Though thou Israel  
play

play the Harlot, yet let not Judah offend; For the trans-  
 gression of Jacob is all this and for the sins of the house of  
 Israel: † What is the transgression of Jacob is it not Samaria  
 and what are the high places of Judah? are they not Jeru-  
 salem, Therefore I will make Samaria as an heap &c. and  
 ye read in John 4, that the Jewes have no dealing with the  
 Samaritans: of the Samaritans Images and Idols it is said,  
 they shall be beaten to pieces and destroy'd: for the ga-  
 ther'd it of the hire of an Harlot. Samaria was either a  
 chief City or a part of the people of Israel, as the high  
 places of Judah are there called Jerusalem, because it was  
 to the land of Judea as London is to these Islands. Ye see  
 idolatry is aswellthere called by the name of an Harlot as  
 it is in the New Testament. Let men note thence, that  
 as the Spirit there in the mouth of the Prophets reproveth  
 by that name harlot the sins that had been, That the name  
 the mother of Harlots in prophetic of what was to be, sith  
 Rome hath fowly offended by making and worshiping Images  
 against the 2 Commandment,) was the fittest name that  
 could be given the head City of the Christians. Ergo, the  
 consent between History and Prophecy confirmeth faith in  
 the word. That which was is that which shall (mighty  
 man of those dayes say,) be hereafter.

To the uniting of those twoo divided Kingdome after  
 they of Judea were captived by Nebuchadnezer of Babylon  
 \*Da. 10, 1. God \*made cirus King of Persia add Darius of the Medes  
 instrumental to this uniting: And their captivity Daniel  
 \*cap. 9, 1. understood by the book of Jeremy, that God would accom-  
 plish 70 years in the desolation of Jerusalem Dan. 9, 2, Jer. 25, 9, 12. When the 70 years are accomplished I will  
 punish the King of Babylon: he had above named the bring-  
 ing of Nebuchadnezer against Juda and Israel: and then, The  
 Nations shall serve the King of Babylon 70 years, vers 11. Is. b.  
 And Isaia. having spent chap. 44 against the vanity of  
 Images, concludeth thus, Remember these O Jacob and the  
 Israel

for thou art my servant, The Lord who confirmeth  
 the counsel of his Messengers, ver 26, saith of *Cirrus*  
 my Shepherd and shall perform all my pleasure, even  
 to Jerusalem, Thou shalt be built, and to the Tem-  
 ple my foundation shall be laid. This he spake above 100  
 before *Cirrus* was born. Thence, First perceive ye,  
 unless ye hold *John's* fellow and the book of the *Reve-*  
 lation, ye cannot prove Christ the Prophet prophecied of by 18, 19.  
 It he be not your Prophet, he will not be your  
 Prince of peace : ye dishonour him making him lesse than  
 Prophets. 2 *Pharaoh* said to *Moses*, Go sacrifice to  
 see in the land, *Moses* said, It is not meet so to do, for  
 shall sacrifice the abomination of the Egyptians before \*Exod. 8.  
 that our eyes : we will go into the wilderness &c. Our 25, 26.  
 vethd would not it should be thought his care was lesse,  
 same being spoken of a man of sin, therefore it was he de-  
 sird his long rule, even the Beast his long rule no lesse  
 ages his care now,) that the service of his people might by  
 that of the woman into the wilderness appear as pure as  
 the people, or as free from the abomination of the Beast  
 h in they from *Pharaoh*, Therefore the woman's seed fled into  
 the wilderness. 4 Another likeness to it is this, God let  
 us know that his seed should be afflicted 400 years, in  
 after none of theirs, and at the end, that they should  
 come out with a great substance after God had judged that  
 Medevation. The exhortation hence was that they should be  
 Daniel in God, and have no other Gods before him : nor  
 compare him who had so foretold things to come, And thou  
 Jere love the Lord thy God, with all thy heart soul and  
 wight. Thou shalt not bear grudg against the children of  
 thy people, but thou shalt love thy neighbour \*as thy \*Levit.  
 self, The Gospel teacheth the same. Now look to the 19, 18.  
 5 I us before the said 390 years, looking upon the reign  
 ty times of *Solomon*, of *David* and of *Saul*, Then consider,  
 6 and The Judges Defenders of Israel 339 years: And the  
 Judges

\*2 Chro.

36, 23,

22.

+Exr. 1, 8

+Deut. 18, 19.

\*Exod. 8.

25, 26.

\*Dene 6.

4.

\*Levit.

450

Judges oppressors of Israel reigned 11 years.  
 note 450 years God wrought wonderfully for his people  
 They saw the promises afar off and believed : and they  
 without us are not made perfect. This ye may apply  
 to these times of ours. Read *Ass 13.* He gave the  
 Judges until *Samuel* the Prophet, ver 20.

¶Gen. 3,  
15.

There was no comfort preached by the Spirit to the world that God hath penned by Moses, except the word of God to the serpent, ¶I will put enmity between thee and the woman and between thy seed and her seed ; I will bruise thy head and thou shalt bruise his heel. Who cannot think upon this *Re. 9.* (It is given to the Locusts which comes out of the smoke of the bottomless pit, to torment them that have not the seal of God in their foreheads, to torment them so that they shall die death and shall not find it ; but they the Scorpions like slingers are forbidden to hurt green things : I say,) we cannot think upon the tormenting death that Papists and Turk have prepared unto, but that we think upon these Locusts Scorpions hence we sensibly say, true is that speech, I will put enmity between the serpents seed and the womans seed, as that it fell from God. But by faith in Christ lifted up *\*Moses* lifted up the serpent of brass, we shall overcome. Another word of great comfort is,

\*Num.

21. 9

¶Gen. 6.

92.

God shall enlarge or perswade *Japhet*, and he shall dwell in the tents of *Sem*: *Sem* signifies name or renown. No whose name signifies Comforter or Restorer, lived six hundred year before the flood, and 350 year after. God said to *Noah*, I will establish my Covenant with thee and with thy sons, and with your seed after you ver: 8,9. The Generation of the sons of *Noah* begin chap. 10<sup>th</sup>. He had 3 sons *Shem* or *Sem*, *Ham* or *Cain* and *Japhet*. *Japhet* was the elder ver: 21. Of the sons of *Japhet* read to ver 6. By these were the Isles of the Gentiles divided. In ver 6 of the sons of *Ham*, *Cush* the 1<sup>st</sup> *Canaan* the 4<sup>th</sup> *Cush* be-

populared a mighty one in the earth ; The beginning of  
 id kingdom was Babel, so in Ebrew, in Greek Babilon  
 app 10 Canaan begat Sidon and Hez ; and the jebusite A-  
 e, the Gargashie Hivite &c. The border of the Cananites  
 from Sidon to Gaza to Lashba, ver. 15, 16 to ver 21.  
 the 21, read of Sem the father of all the Ebrewes, or  
 was even the seed of Jacob. The children of Sem, Elam  
 in the &c. Arphaxad of the seed of Sem begat Salah and  
 e ; Eber : Of Eber came Peleg or Divided, for in his dayes  
 the earth divided, his brother name was Joktan, of the  
 land of Joktan read to vers 31, These are the sons of Sem  
 pit, their families. By those were the Nations divided  
 for earth after the flood. Principal notes.

th an Of the seed of Japhet who peopled the Isles of us  
 ers ailes, as I have heard these are our Islands : so they are  
 t thin, sith Isaia prophesies of fires, of songs from the Sea,  
 five palls, and wing of the earth, of the punishment of  
 rpiouist of the high ones, their being found wanting and  
 cut off after many dayes, and of glory to the righteous :  
 ed, right in 2 Isles was spiritual, even the flight of the owl.  
 up spiritual guifts is the cause of songs ; for my selfe is  
 comewing of the earth by the sea , I began songs in Lon-

1647 : I began here again when there were no cause  
 dweling but that near approach of glory. so say I,

No Sith \*Zacha: prophesies of two women with wind in  
 ix 1. wings, and wings like a Storks wings, thest lift up an  
 od saft in which a woman of wickednesse, a resemblance  
 t wing forth over all the earth.

1. Sith the flying rowl of the curse to that going forth, a  
 He he of it is stealing, swearing falsly and a being cut off on  
 Japhetide, (for in 1659 I began to write,) and on this side  
 o verding to it. 4 Seeing the place, The 2 Women bear  
 In vs the Ephah into the land of Shizer, To set it there  
 yb be her own base: base is foundation: Nizera of cub,  
 g the brother to the accursed Canaan sons of Ham, and

<sup>t</sup>Lm. 21.

28.

\*Zac. 5.

2.

**B**abel for the beginning or foundation of his Kingdome, v  
10; this seed found a plain in the land of Shiner: Shiner  
signifies shake off, and Babel signifies Confusion; Thi  
**Ges. 10.** woman of wickednesse (in the Ephah) her foundation or  
base; For two women between the apparition of the white  
horse and horse natural came hither, and went hence to  
**Fraunce Spain or Flaunders.** So the Prophet had by that  
vision the disposition or polisie of the 2 women to this  
curse: he to us discover'd it by their motion. This even  
shewes these to be the Islands. Discoverd they are by  
the Jewes Prophets the Hebrewes. It sounds forth this  
word. Blessed be the God of Sem, and Canaan shall be his  
servant. Object? But hither to it is Cosh that is servant to  
us, or our faith is helped that way? True, Yet that sen-  
tence is already seen good: and this way also Sem's servant.  
Secondly Because, as to the following 27 ver is, Canaan  
shall be servant to the enlarged Japhet, so in this word  
cursed to Canaan a servant of servants shall he be, to his  
brethren vers 25: his brethren are his cosens as wel as his  
Fathers sons. Hundreds of years after those words of  
blessing and curse by Noah; seeing he lived to the year of  
the world 2006: and Abram born but 2 year after: for he was 70  
year old at the first mention of the Promise, and his seed a stranger  
400 years, even slavish servants to Pharaoh in making brick: I say  
**Gen. 12,** so long after and more years, Those poor servants to Pharaoh, under  
the Conduit of Joshua enter'd Canaan, Driving out,  
**Jos. 3.**

**Gen. 10.** The Canaanites and Hittites and Peizites and Girgasites and  
Amorites, and the Jebusites, vers 20. Now Canaan in th seed  
his (so long after,) is a servant of servant, even to the Jewes or Hebrewes, the seed of blessed Sem, For Canaan begat Sidon the Jebusite  
**25, 16.** and Amorites, vers 15, 16. and as above is specified;) And fulfilled is that mystical Parable or prophetic of Noah, And expouned it is by the History of Moses, Like as the Reve: Prophete is ex-  
pounded by History written long since as his was. Hereby ye shal  
know that the living God is among you, even by driving out, The  
Canaanites and the Hittites &c. So Lord God shew thy selfe well  
by driving out our strong enemies. *Amen.*